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Religious emblems and
allegories



THE ANGEL OF MERCY PREACHING THE EVERLASTING GOSPEL,
TRUE RELIGION APPEARING ON EARTH, AND IDOLATRY AND
SUPERSTITION FALLING BEFORE HER.



RELIGIOUS

Emblems and Allegories:

A SERIES OF

ENGRAVINGS, WITH SUITABLE LETTER-PRESS,

DESIGNED TO ILLUSTRATE DIVINE TRUTH.

BY THE

REV. WILLIAM HOLMES.

A NEW EDITION, WITH AN INTRODUCTION

BY THE

REV. JAMES SMITH,

AUTHOR OF "THE CHRISTIAN'S DAILY REMEMBRANCER," "THE BOOK THAT
WILL SUIT YOU," ETC., ETC.

LONDON: WILLIAM TEGG,

—
1868.

ENTERED AT STATIONERS' HALL.

ADVERTISEMENT.

THIS work, RELIGIOUS EMBLEMS AND ALLEGORIES, is now for the first time offered to the public in this country. It has already met with a large sale in the United States; and, although the first part was published several years since, the sale of the entire work is greater at this present time than at any former period. The manner in which it has been received by Christians of all denominations, the good which there is reason to believe has been effected by its perusal, has indeed been gratifying to its originator and proprietor.

Mr. WILLIAM TEGG, the publisher of this improved edition, having purchased all the original engravings, is the only authorized publisher of this work in this country.

JOHN W. BARBER.

London, November, 1853.



P R E F A C E.

IN times like the present, it is important to seize upon every opportunity, and to use all lawful means, to convey Divine truth to the mind. Infidelity is using the press to pervert, degrade, and ruin the souls of the young. Licentiousness is in league with infidelity, and together they are doing immense mischief to the rising generation. The Church of Christ has done much to counteract the influence of an infidel and licentious press ; but much yet remains to be done. Under this impression, we rejoice to see works of a moral or spiritual character published in a cheap form, and circulated largely among the masses. But we especially rejoice when works calculated to arrest the attention, interest the mind, and sanctify the heart of young persons are published and circulated among us. With such feelings we wish to introduce to parents, teachers, and young persons, this volume. It is simple—Scriptural—adapted to arrest the attention, and impress the heart. It is an attempt to please, in order to profit ; to interest, in order to instruct ; to impress, in order to improve. Here are flowers and food, fancy and facts, faith and feeling, doctrines and duties. It speaks to the eye, that it may improve the heart. It cautions the careless, counsels the perplexed, and comforts the cast-down. It advises in order to advance,

woos in order to win, and soothes in order to sanctify. The tendency of it is thoroughly good.

Parents, here is a book for your children. The pictures will please them, impress them, and, under God's blessing, do them good. What they see in the illustration will lead them to read the remarks ; and both together will lay hold on the memory, so that the truths conveyed are never likely to be forgotten. Teachers, here is a present for your children. You want reward-books for your industrious pupils. This is one of the right sort ; it will second your own lessons, and apply your instructions ; it will place before the eye what you suggest to the ear : and what is seen in youth is seldom forgotten. Friends, here is a book that you may safely circulate among the junior branches of your families, and give on birth-days to your acquaintances and younger relatives ; it is likely to do good to many. Young people, you may safely lay out your money in purchasing this volume for yourselves. You will not regret it. It would have made our hearts leap for joy to have possessed a copy of it when we were young, and it would perhaps have preserved us from some snares into which we have fallen. Books for the young then were very scarce, and most of them were trash ; now they are plentiful, but all are not good. Get good books, read them carefully, store your memories with their contents, and pray to the Lord to give you grace to reduce them to practice.

Reader, remember the best books are inefficient without God's blessing. Therefore, while we recommend this book to you, we would affectionately urge upon you to pray for the Holy Spirit, that He may apply the contents to your heart. Everything is just what God makes it. God can make this book a Nathan, to warn, reprove, and comfort

you ; or a Solomon, to advise, counsel, and instruct you. He can make it a source of pleasure, a rod of correction, or a light to shine upon some difficult path. If you read it with prayer, if you ponder its contents with seriousness, you will not be likely to regret that you possess it. May the Lord, in His great mercy, accompany the perusal of it with His special blessing, and make it useful to thousands, is the heart's desire and prayer of

Yours in Him,

JAMES SMITH.

Cheltenham.





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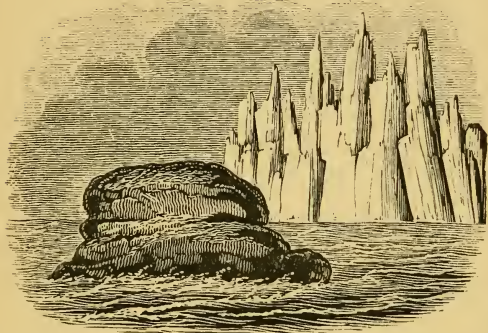
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PART I.
RELIGIOUS EMBLEMS.



RELIGIOUS EMBLEMS.



“The word of the Lord endureth for ever.”—1 PET. i. 21.

TRUE AND FALSE PRINCIPLES.

Lo! where amid the arctic regions rise
The iceberg's turrets, glittering in the skies,
Like some cathedral, Gothic built, it rides,
Born by the winds and ever-shifting tides :
All shapes fantastic soon the phantom wears,—
A palace now, and now a ship appears.
At length it drifts towards some southern shore,
When, lo! 'tis vanished, and is seen no more.

Not so the rock that rears its ancient head,
Its deep foundation laid in ocean's bed,
All change resists ; unaltered is its form
Amid the sunshine and amid the storm :
Unmoved it stands, and still 'twill stand secure,
Long as the moon and as the sun endure.

THE iceberg lifts its towering summit to the clouds, sparkling and dazzling, like a group of temples overlaid with silver. Its crystalline magnificence is bewildering ; it forms one of the most splendid objects that the mariner meets with in the northern seas, and at the same time one of the most dangerous. It is a floating mass without foundation—winds, waves, and currents bear it along in all directions. It assumes the most fantastic shapes imaginable ;

sometimes it looks like mountains piled on mountains ; then temples, palaces, and ships are seen by turns ; then again, cathedrals of every order of architecture appear to the eye of the wondering beholder. After a while it drifts out of the high latitudes into milder climes ; it is carried toward the southern shores. The sun pours its burning rays upon the mammoth temple ; turret after turret, spire after spire disappear, until the whole has dissolved—its glory has departed.

How very different is the nature and destiny of the rock that is seen lifting its time-worn head above the surrounding waves ! It is probably as old as time itself ; it retains its ancient position, its foundations take hold of the world ; it is marked in the charts ; men always know where to find it, and are therefore not endangered by it. Changing the form of the element that surrounds it, itself unchanged ; the summer's sun and winter's storm alike pass harmlessly by it. It is one of the everlasting hills, it must abide for ever.

The engraving is an emblem of True and False Principles, False principles are represented by the iceberg. Like the iceberg, they are without a foundation ; however specious, brilliant, and fascinating their appearance, they have no solidity. Like it, too, they are ever changing : their form receives its various impression from the ever-fluctuating speculations of mankind, and from the power and influence of the times. Like it, they are cold and cheerless to the soul, nipping all its budding prospects, cramping all its mighty powers. Like the iceberg, also, false principles will melt away before the burning sun of Truth, and pass into oblivion. It will not do to trust in them. Who would make a dwelling-house of the transitory iceberg ?

It is not so with true principles ; although they may appear somewhat homely at first sight, yet the more they are contemplated, the more they will be admired. Like the rock, their foundations are laid broad and deep. The principles of truth rest on the throne of God ; they are as ancient as eternity. Like the rock, they may always be found. Are they not written in the Holy Bible ? Like their Author, they are without variableness or shadow of turning ; for

“ Firm as a rock, God's truth must stand,
When rolling years shall cease to move.”

Semper idem—“ Always the same”—is their motto. Like the Rock of Ages, true principles live when time shall be no more. As are the principles, so are all who trust in them ; for “ the righteous shall be had in everlasting remembrance.”



“ Lord, who shall abide in thy tabernacle? He that speaketh truth in his heart.”—
Ps. lv. 23. “ Thy word is truth.”—JOHN xvii. 17.

TRUTH.

Truth, glorious truth, of heavenly birth, and fair,
In simple majesty arrayed, is there :
Her right hand holds the faithful mirror clear,
Where all things open as the light appear ;
Her left upon the sacred page reclines,
Where unadulterate truth resplendent shines ;
The world's false mask she tramples down with scorn,
Adorned the most when she would least adorn.
As her own temple, on the margin seen,
Stands forth reflected in the silvery stream ;
So what by her is thought, or said, or done,
Appears conspicuous as the noonday sun :
Truth is the image of our God above,
That shines reflected in His sea of love.
All hail, blessed Truth ! thou daughter of the skies,
Reign thou on earth, and bid earth's sons arise ;
Bid Virtue leap, and Justice hold the scale ;
For thou art mighty, and wilt soon prevail.

TRUTH is represented in the drawing above in the person of an artless female. She is attired with simplicity. In her right hand she holds a mirror. As the mirror reflects objects that pass before it as they are, without addition, alteration, or diminution, so truth presents everything just as it is. The left hand rests on the Holy Bible. This is to show that it is from thence she derives the principles which

regulate her conduct, the source of unadulterated truth to mankind. She is seen trampling a mask beneath her feet; it is the mask of hypocrisy, which she rejects with scorn, as being utterly at variance with her principles and feelings. In the background stands the temple of Truth, the image of which is plainly reflected by the clear, placid stream that glides before it.

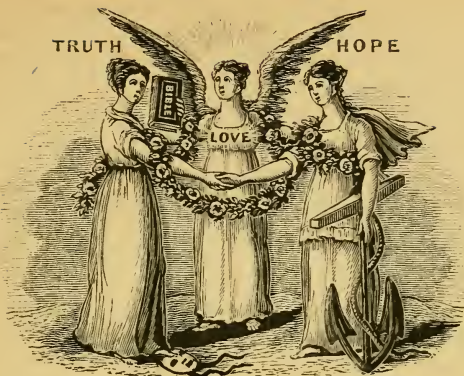
Truth, in an evangelical sense, is all important. It alone will give character to an individual, more than all other qualities put together. It is of itself a rich inheritance, of more worth than mines of silver and gold. It is more ennobling than the highest titles conferred by princes. Everybody loves to be respected; but an individual, to be loved and respected must be *known*. He only can be known who speaks the truth from his heart, and acts the truth in his life. We may guess at others, but as we do not know we cannot respect them; for, like pirates, they oftentimes sail under false colours.

"Nothing is beautiful except Truth," is a maxim of the French, although it has been most deplorably neglected. Nevertheless, the sentiment is correct. Truth is glorious, wherever found; Jesus, who is "*the Truth*," is "the altogether lovely," and the "fairest among ten thousand." Truth is the glory of youth, and the diadem of age. Truth is essential to happiness, both in this world and also in the next. For "what man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Lord, who shall dwell in thy holy hill? He that "speaketh the truth." It is related of Cyrus, that when asked what was the first thing he learnt, he replied, "To tell the truth." Cyrus must have been very fortunate in having such good instructors. Lord Chesterfield would have instructed him differently.

In the days of Daniel (as the tradition says), the wise men were ordered by the king to declare what was the strongest thing on earth. Each man brought in his answer; one said wine was the strongest, another mentioned women; Daniel declared that TRUTH was the most powerful; which answer pleased the king, and the palm of victory was decreed to Daniel.

"Seize, then, on truth, where'er 'tis found,
Among your friends, among your foes,
On Christian or on heathen ground;
The plant's divine, where'er it grows."

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man."—Prov. iii. 3.



“Till we all come in the unity of the faith.”—EPHES. iv. 13.

SYMBOLS OF CHRISTIAN FAITH.

See on the right, all-glorious Hope doth stand,
 And gives to heavenly Truth the plighted hand :
 With seraph's wings outspread, Love stands between,
 And binds their hearts with her celestial chain.
 These are Faith's emblems ; these its parents three :
 To produce Faith, Hope, Truth, and Love agree.

CHRISTIAN Faith is represented above, by a union of Truth, Hope, and Love. The hope of heaven is represented by the apostle Paul as the anchor of the soul, consequently Hope is usually depicted leaning on an anchor. She holds Truth by the hand, showing that they must be in close alliance. Truth holds in her hand the Holy Bible as a mirror, whereby sinful men can see the deformity of their hearts. With her right hand, she receives the overtures of Hope. She tramples under her feet the mask of Hypocrisy ; simple and unadorned, she rejects the cloak of dissimulation, and casts aside all concealment. Love holds the middle place, and strengthens the union subsisting between Hope and Truth. Divine Love is drawn with wings, to represent her heavenly origin.

Faith is both created and preserved by Hope, Truth, and Love. This triad constitutes its efficient cause. Truth is indeed the mother of Faith. Hope assists in its creation, by its expectations and desires ; Love nourishes and reconciles, and thus contributes to lay a foundation for Faith.

True faith, as represented in the Scriptures, is always connected with a "good hope through grace." The truths of God's word form the only proper objects for its exercise. Without love, there can be no good works; and "without works, faith is dead." Christian Faith, as described above, is distinguished from the faith of devils, who are said to "believe and tremble," because they have no hope; and from the faith of wicked men, who "love not the Lord Jesus Christ," and who are consequently "accursed;" and from the faith of the carnal professor, who has sold the truth, and has pleasure in unrighteousness.

The proper use of faith is to bring us to God, to enable us to obtain the promises contained in the word or truth of God. If Christ had not been moved by love, He would not have suffered; if He had not suffered, we should have had no promises of pardon; if we had no promises, we should have no hope; if we have no hope we shall have no saving faith in the mercy of God. Christ is set forth a refuge for sinners, He saves all who flee for refuge to the hope set before them; but those only who believe in Him, flee to Him. Faith then is an instrument of salvation: "by grace are ye saved through faith."

The sinner hears, and gives credence to the faith of God: the terrors of the Almighty take fast hold upon him; his sins weigh him down to the dust: but hark! the voice of heavenly love is heard proclaiming, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." He looks upward; Hope springs up: he ventures on the Redeemer, "who justifies the ungodly." His faith has saved him. It is counted to him for righteousness, and being justified by it, he has peace with God, through our Lord Jesus Christ.

A celebrated divine once gave his little child an illustration of the nature of faith in the following manner: The child had a beautiful string of beads, with which she was much delighted. Her father spoke to her, saying, "Come, my child, throw those beautiful beads into the fire, and I will, in the course of a few days, give you something far more beautiful and valuable." The child looked up into the face of her father with astonishment: after looking for a time, and seeing he was in earnest, she cast her beautiful toys into the fire, and then burst into tears!—Here was faith. The child believed her father spoke the truth; she expected, or had a hope, he would fulfil his promise; and, confiding in his love, she was willing to obey him, though it cost her tears.



“ And an highway shall be there, and a way, and it shall be called, The way of holiness ; the unclean shall not pass over it.”—ISA. xxxv. 8.

THE WAY OF HOLINESS.

There is a place, a holy place above,
 Where holy angels dwell in light and love :
 There is a God, a holy God, who reigns,
 And holy empire over all maintains ;
 There is a way, a holy way, whose road
 The holy pilgrim brings to heaven and God.
 See ! on that way the holy pilgrim hies,
 Nor doubts at last 'twill lead him to the skies ;
 With robes entire, and garments clean and white,
 He walks with joy along the plains of light.
 See ! one has left the holy way divine,
 His clothes are soiled, he wallows now with swine :
 Alone the Pilgrim on his pathway speeds,
 And leaves the apostate to his worldly deeds.

SEE where the way of Holiness stands cast up. It is strongly built, and conspicuous to all beholders. A pilgrim is seen walking thereon triumphantly and secure; his garments are unsullied and untorn. Down off the way is one wallowing in the mire; see how he grubs up the filthy lucre; his garments are rent and soiled; the beastly swine are his chosen companions.

This is an emblem of Holiness, and of its professors. The upright conduct of the pious is called a “way,” a “highway,” and “The way of Holiness.” It is a way of safety: “No lion shall be there,” and

“the wayfaring man, though a fool [illiterate], shall not err therein.” The pilgrim pursuing his journey, with his garments unsullied and untorn, denotes the Christian “walking in all the commandments and ordinances of the Lord blameless.” “The fine linen, clean and white, is the righteousness of the saints.” “The man among the swine signifies an apostate from God and Holiness; he has “left off to do good;” the love of the world has again taken possession of him;” he “has turned as the dog to his vomit again, and as the sow that was washed to her swallowing in the mire.”

Holiness in man consists in obedience to the Divine commands—in loving God supremely—in loving our neighbour as ourselves. Man, by nature and by practice, is sinful, and sin is superlatively selfish. A selfishness pervades the heart, which is enmity against God. It is not subject to the law of God, neither indeed can be; consequently the love of God dwelleth not in the selfish heart.

Selfishness is the prolific source of every vice, giving birth to oppression, falsehood, injustice, and covetousness; producing outbreaks of the basest passions, such as envy, wrath, malice, pride, revenge, which end in crimes of the deepest guilt.

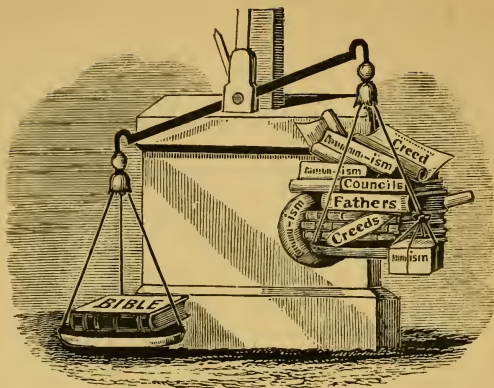
On the other hand, Holiness is boundlessly benevolent. It embraces God, it embraces the world. It gives to God the sincere worship of an undivided heart. It gives to man the generous activities of a useful life. The man of holiness is the almoner of a world. The law of Jehovah is the proper standard of holiness; the Almighty Himself the only proper model for study and imitation; therefore of the man of holiness it is said, “The law of God is in his heart; none of his steps shall slide.” And it is written, “Be ye holy, for I am holy.” Hence we may learn that the subject is one of great importance, since, whatever we may possess besides, without holiness no one shall see the Lord; it is the wedding garment which renders the guest welcome at the marriage-supper of the Lamb; it is the fine linen, clean and white, which is the righteousness of the saints. Thus it signifies a preparation for eternal glory.

Holiness and happiness are Divine sisters, twins, always seen together. God has stamped the seal of His approbation on everything approaching to innocence and purity; it is seen in nature—the roar of the lion, the fierce howling of the wolf, is the language of disquietude and of blood, striking terror into the boldest heart; while the cooing of the turtle-dove, the bleating of the fleecy lamb, speak the language of innocence and peace. We may visit the mansions

of the rich, the castles of the powerful, or the palaces of kings ; yet, if holiness be wanting, in vain do we search for happiness. It is not there.

We may visit the abode of the poor, the cottage of the afflicted, the hovel of the dying. If we find the inmates in possession of holiness, there also we find happiness ; poverty does not expel her ; affliction does not drive her away ; death even cannot pronounce a divorce. United are they in life, undivided in death, inseparable to all eternity.





“ We have also a more sure word of prophecy.”—2 PET. i. 9.

THE WEIGHT OF GOD'S WORD.

Look where the impartial balance hangs on high,
 The Almighty's word against weak man's to try ;
 Huge folios rare, and many a bulky bale,
 Are brought and laid upon the even scale :
 Of “ Councils' ” records many a tome is sent,
 From the great Nicean down to that of Trent ;
 “ Creeds,” “ 'isms,” creatures of the human thought,
 Ancient and modern, are together brought ;
 And “ Fathers ” numerous, a learned line,
 From pseudo-Barnabas to Augustine.
 The Bible now, of Protestants the pride,
 Is placed alone upon the other side :
 Creeds, councils, Fathers, 'isms, twenty ream,
 Fly up like chaff, and straightway kick the beam.

THE above engraving represents a pair of scales of equal balance, one side of which is loaded with books, packages, and parchments. Here are the minutes of eighteen general councils, beginning with that held in Nice, in the year of our Lord 325, and ending with that of Trent, which began in the year 1545, and closed in 1563, with many others. There are also the writings of the “ Fathers,” from those ascribed to Barnabas, but considered spurious, downward. Then there are creeds without number, both of ancient and modern date ; next follow the various 'isms of the day, that set themselves

up against the word of God. These are all placed on one scale; the Bible is now brought, and placed on the other, when, lo, "Creeds, Councils, Fathers, and 'isms" are but as the dust of the balance. Lighter than vanity, they fly up, and kick the beam; one Bible outweighs them all.

This emblem is designed to show the authority of the Bible over the doctrines and commandments of men. When the lion roars, the beasts of the forest keep silence; when Jehovah speaks, the inhabitants of the world ought to stand in awe. During the space of fifteen years God uttered His voice in the ears of the children of men. He has declared His will, and sanctioned such revelation by the repeated manifestations of His almighty power. He employed holy men as the authorized recorders of His laws, and closed the whole with the denouncement of a curse against all who should add to or diminish therefrom.

Notwithstanding this, there have been men in all ages who have set up their will against that of the great Jehovah. They have made a record of that same, forbidding what God has commanded, and ordaining what God has prohibited. Thus, by their traditions, they make void the laws of the Eternal. What folly is this! what blasphemy! what rebellion! The words of the Lord are tried, pure, and everlasting; those of man are short-weight, corrupt, and are passing away. By the laws of God, not by the opinions of men, we shall be judged at the last day.

Terribly has the curse fallen upon those who have established human opinions in opposition to the word of God; witness the Jews, who, since the fatal overthrow of their city, have been vagabonds over all the face of the earth. Witness the poverty, ignorance, and misery of those parts of the world where human creeds prevail, and where the Bible is rejected; yea, witness in the case of every man who substitutes his will for God's. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16.

"We thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is of truth the word of God."—1 Thess. ii. 13.

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—Deut. ii. 13.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxi. 8.



“ So run that ye may obtain.”—1 COR. ix. 24.

THE CHRISTIAN RACE.

Behold ! the race-course here before us lies ;
 See ! many running for the glorious prize ;
 Some sweat and toil, and, maugre all their pains,
 Small is their progress, smaller still their gains.
 With weight oppressed, of sordid gold and care,
 They run a while, then give up in despair.
 But one is seen, whose speed outstrips the wind—
 The laggards all the quickly leaves behind ;
 Conformed to rule, he casts all burdens down,
 And presses forward to receive the crown.

IN his exhortations to Christians, the great apostle of the Gentiles very often alludes to the Olympic games. These games were celebrated in different parts of Greece ; particularly on the isthmus which joined the Morea to the main-land : hence they were called the Isthmian exercises. They were held on the banks of the river Alpheus, near Olympia, a city of Elis. They were considered of so much importance that, from the period of their first regular establishment, a new era of reckoning time was constituted, just as we reckon from the birth of Jesus Christ. Each Olympiad consisted of four years ; hence they dated events from the first, second, third, or fourth year of any particular Olympiad. The first Olympiad commenced 776 years before the Christian era. These exercises consisted of five different kinds, viz. : boxing, wrestling, leaping, throwing the quoit, and racing. We confine ourselves to the illustration of the latter. The celebration of the running match

excited great interest. Hence the preparations for these festivals was very great. No man could become a candidate for the prize unless he bore a good character, and regularly exercised himself ten months previously, according to the rules prescribed.

The rules were very severe. A strict regimen had to be observed, unpalatable food to be eaten, abstinence from all luxuries, exercises were to be continued through all weathers, and we know not what besides. And now the grand day has arrived; the judge is appointed, having been previously sworn to deal impartially; the race-course is cleared; the place of starting fixed; the judge takes his seat at the goal, or end of the race-ground, and holds in his hand the crown of olive or of laurel, destined to grace the victor's brow; officers are appointed to keep order. The city is emptied of its inhabitants,—all the principal men are there. The candidates make their appearance; every eye is fixed upon them, every heart is in motion. Divested of all needless clothing, sometimes naked, they await the signal—'tis given—off they start. Not a whisper is heard among all that multitude; with intense interest they watch the runners as they pass along. A shout is heard. The victor returns, like a triumphant conqueror, drawn in a chariot of four, wearing the crown of victory, and is everywhere greeted with the acclamations of the people.

Religion is compared to a race. The *stadium*, or race-ground, is the path of piety, leading through this world to the next; the runners are those who profess religion; the officers appointed to keep order; the ministers of the gospel; the spectators, men and angels; the judge, the Lord Jesus Christ; the reward, a crown of righteousness.

Let us imagine a company of young persons just commencing the Christian race. They set off together. The directions are given to all; they are four in number: 1. Be sure to lay aside every weight; 2. Relinquish the besetting sin; 3. Exercise patience; 4. Look to Jesus. They go along pretty well for a while. Soon one is seen lagging behind; what is the matter? he has too much weight about him. Another drops off; his besetting sin has prevailed. A third is missing; what ails him? oh, he is out of patience—with God, himself, and everybody besides. Some follow the directions, persevere to the end, and obtain the prize. But mark, of those who ran in the Grecian games, *one* only could receive the prize; in the Christian race, all may run so as to obtain. The judge there was sometimes

partial ; the Christian's umpire is the "Righteous Judge." The successful candidate, after all his labours, obtained only a garland of withering flowers ; the Christian receives a glorious "crown of righteousness, that fadeth not away."





“ In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.”—Ps. lxii. 7.

SALVATION.

Lo ! where amid appalling dangers dread,
 The rock undaunted lifts its welcome head,
 The ship of commerce gaily sailed along,
 All hands were merry with their evening song ;
 When lo ! they scud before a sudden blast,
 The sails are shivered, broken is the mast ;
 The ship is wrecked, the storm rolls wildly round,
 The sinking sailors have no footing found.
 In drowning plight, stunned by the wave’s rude shock,
 The lightning kindly points them to the rock ;
 The rock they grasp, and raise themselves on high,
 In conscious safety bid the storm pass by.
 So when mankind was wrecked on Eden’s shore,
 Loud was the tempest, loud the thunder’s roar ;
 Earth, sea, and skies affrighted were, and tossed,
 Tumultuous all. Shall man be saved, or lost ?
 In that wild ocean of despair and dread,
 The ROCK OF AGES lifts His lofty head.
 The sinner, sinking, stunned by Sinai’s shock,
 By Sinai’s lightning now beholds the Rock ;
 With glad surprise, more clear his moral sight,
 He sees besides a cross of heavenly light :
 The Rock he clammers, to the cross he clings,
 And saved from danger, of Salvation sings.

A SHORT time since, and that vessel was sailing calmly and

securely over the soft blue wave. The voice of song arose, and mingled its melodies with the light air around. Home, sweet home, was the theme which gladdened every heart. But ah! thou treacherous sea! thou deceitful wind! How changed the scene! The voice of song is departed; joy and gladness are no more. Instead of the music of soft symphonies, are heard the clamours of despair, the thunder's mighty roar, old ocean's harsh sounds, and the howling of the storm. The ship is driven fiercely before the gale, sails are rent, one of the masts is gone by the board; ruin steers the ill-fated ship; she strikes upon a reef, the billows roll over her, the crew are washed overboard. Night thickens around, with his stormy horrors. Manfully the drowning wretches buffet the waves; the lightning flings its lurid glare around, and shows them their awful condition; again it lightens, and they descry a rock, lifting its head above the billows, and promising a place of safety. Hope revives—they swim for the rock, soon “they make it.” See, they have got upon it. Now they are safe.

The vessel, sailing joyfully and securely before the gale began, may represent the safe and happy condition of our first parents before they were assailed by the storms of temptation; the drowning mariners denote the deplorable state of mankind since the fall, who are sinking amidst the waves of guilt and woe; the tempest overhead denotes the storm that howls over the head of every sinner, in consequence of the violation of Jehovah's law. Sinai thunders forth its curses, and flashes its lightnings around the sinner's path, in order to show him his weakness, his guilt, and his danger. As the lightning points the drowning sailor to the rock, so the law directs or opens the way to Christ, that the sinner might be justified by faith in the atonement.

The rock, rising in the troubled ocean, affording a shelter from the shipwreck, represents Christ, the Rock of Ages, who has borne all the fury of the storm for man, and who, by His cross, giveth life and light to a dying world. The penitent sinner, feeling himself sinking in the mighty waters, and tremblingly alive to the dangers of the tempest above, and to the more fearful dangers of the rolling waves beneath, escapes to *the Rock*, embraces the cross, and is safe; *i.e.*, he believes in the Lord Jesus Christ, and is saved.

Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high.



“And having done all, to stand.”—EPHES. vi. 13.

THE CHRISTIAN SOLDIER.

The Christian hero here has made his stand,
 Obedient to his Captain's great command;
 In panoply divine, equipped complete,
 No danger dreads, no foe he fears to meet:
 Truth wove the girdle that his loins adorn,
 This bears him scathless through the battle's storm,
 A sense of pardon guards each vital part.
 And forms the Breastplate that defends his heart.
 For brazen greaves, obedience he takes,
 Through thorny paths his onward progress makes.
 “Hope of Salvation” is his helmet fair;
 Though oft perplexed, it saves him from despair.
 He wields, and not in vain, a trusty sword,
 A right good blade it is, Jehovah's word;
 The Spirit's weapon, 'twill each knot untie,
 Each foe disarm, and make Apollyon fly:
 O'er all the rest he grasps Faith's mighty shield,
 And onward rushes to the battle-field.

As soon as one enlists himself as a soldier of Jesus Christ, that moment the world becomes his enemy. It happens to him as it fell out to the Gibeonites; when they made peace with Joshua, the neighbouring nations were highly offended, and said to one another, “Come, let us unite our forces that we may smite Gibeon, for it hath made peace with Joshua and with the children of Israel.”

But there are other foes, more mighty and fearful, against whom he has to contend. Satan, after 6000 years' practice in the art of destroying souls, is a powerful opponent. "He goeth about as a roaring lion, seeking whom he may devour," for we wrestle not against flesh and blood—merely—but "against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." "Wherefore," on this account, "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

There are two kinds of armour, offensive and defensive; one to attack the foe, the other to protect ourselves. It is remarkable, that but one weapon is mentioned by the Apostle as belonging to the offensive kind, viz., the sword; all the rest are defensive. Among the Grecian warriors there were at least nine different weapons with which they assailed their enemies, yet the Apostle thinks that for the Christian this is enough.

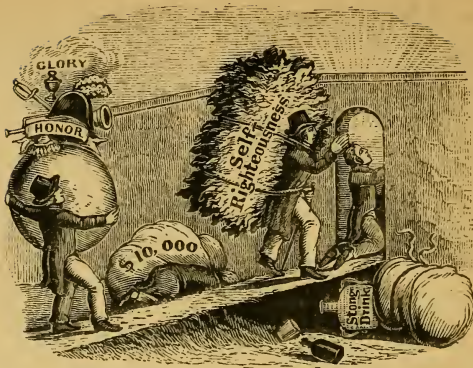
The Captain of our salvation has provided us with all that is necessary for the Christian warfare. Is our head exposed to the assaults of the devil? he has furnished us with a "helmet" to guard it; this is called in another place, the hope of Salvation. This good hope prepares the soldier for the warfare, upholds him in it, and brings him off a conqueror. Is the heart liable to be pierced? there is a breastplate provided to protect it, it is the breastplate of Righteousness; this is a consciousness not only of his own sincerity, but also of his favourable acceptance with God. He feels that he is honest in his profession of attachment to the Saviour, and that Christ, his Captain, acknowledges him for a true soldier.

The feet being exposed to injuries, a pair of brass boots are given to protect them. It would not have answered any good purpose to protect the head, oftentimes, unless the feet likewise were provided for. If the feet were wounded, the soldier could not stand to fight the foe, neither could he pursue him if conquered. The greaves imply prompt obedience to the Captain's commands; with this, rough places become as plain, and the crooked as straight.

The girdle is given to keep the rest of the armour in its place, and to strengthen the loins. "Truth" accomplishes this for the Christian soldier. By this he discovers who are his enemies, their mode of attack, and the best way to resist them. A shield also is provided; it is called the *shield of faith*, by which he is able to quench all the fiery darts of the evil one. Finally, a sword is put into his hands; with this he is to inflict deadly wounds on all his

foes ; it is called the *Sword of the Spirit*, because the word of God was inspired by the Holy Spirit. “Wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy word?” By the clear instruction, by the powerful motives, and by the glorious encouragement of the word of God, the Christian soldier puts all his foes to flight.





“ Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”—MATT. vii. 14.

THE STRAIT AND NARROW GATE.

The gate contracted, here is brought to view,
 And narrow path that runs directly through.
 One there is seen, who strives with all his might
 To pass the gate that leads to heavenly light;
 Strong drink, the deadly dram, is cast away,
 And on his knees, devout, begins to pray.
 Self-righteousness to enter next proceeds,
 Alas for him! how heavily he treads!
 His weary back a monstrous burden bears
 Of legal deeds, and unavailing prayers.
 He cannot enter, for the gate is small
 He must unload him, or not pass at all.
 Dives has fallen, gone quite off the track,
 And on the wicket gate has turned his back.
 Another, heedless of Jehovah's laws,
 Dreams he can enter with the world's applause:
 Honour and glory, pomp of things below,
 Can never through the straitened passage go.
 Thus sinners all—to sensual pleasures given—
 Remain excluded from the gate of Heaven.

THE first object presented in the group, is a reformed drunkard. See! he has thrown away strong drinks; he is determined to agonize—to enter in at the strait gate. Many tipplers seek to gain admission, but it will not do; over the gate is written in characters of living light, “No drunkard shall inherit the kingdom of God.”

The next figure shows a man professedly in the strait and narrow way, but he has such a large mass, or bundle of self-righteousness on his back, it will be seen at the first glance that it is impossible for him to get through the gate or passage. "All our righteousness," which we may bring with us when seeking salvation, "are as filthy rags;" and the more we have of them, the more impossible it will be for us to enter the strait gate. Man, in order to be saved, must feel himself to be a sinner; he must feel his poverty, and like the man seen in the engraving, must get down on his knees, in order to enter into the gate of life.

St. Paul, when a Pharisee, had a large load of self-righteousness, but when he became a Christian he discarded it; he desired to be found in Christ, saying, "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Partly in the background is one who has fallen from the narrow way. This represents a lover of money; one who has committed "guilt's great blunder," and who is now a laughing-stock for devils. They that will be rich fall into temptations and a snare, which drown men in perdition. O that men were wise! O that they would attend to the words of Christ: "Ye cannot serve God and mammon; verily it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

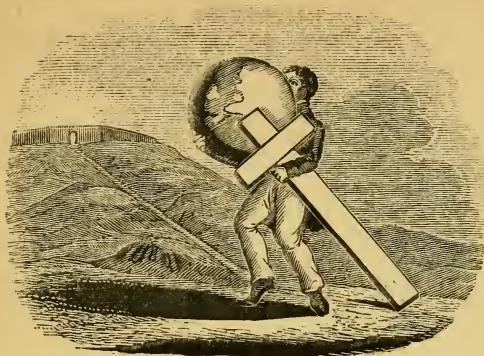
The last depicted is one who is carrying worldly honour and glory; who foolishly thinks he can love God and the world together. No man can serve two masters of opposite interest. "How," said Jesus, "can ye be saved who seek honour one of another, and not the honour which cometh from God only."

Perhaps it was on one of those beautiful evenings of surpassing loveliness, seen only in the Holy Land, that the Blessed Redeemer delivered his unexampled lessons of benevolence and wisdom from the mount made sacred by his presence. Then Jesus opened his mouth and taught them; saying, "Enter ye in at the strait gate; strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." By which words the Saviour would have us to understand the nature and requirements of Religion. Its nature—that it consists in a change of heart. Its requirements—that we do justly, love mercy, and walk humbly with the Lord.

Hence, by the "strait gate" we may learn that compliance with the first table of the Law is intended, viz.: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy

mind, and with all thy strength. By the “narrow way,” obedience to the demands of the second table is enjoined, viz. : Thou shalt love thy neighbour as thyself; or, as it is expressed by the Saviour, more copiously—“Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.” As no man can love God, as required, without a change of heart, so neither can any one—Do unto others as he would they should do unto him—unless he first love God, for “he that loveth not his brother abideth in death.”





“Ye cannot serve God and mammon.”—MATT. vi. 24. “A double-minded man is unstable in all his ways.”—JAMES i. 8.

DOUBLE-MINDEDNESS.

See the professor labouring, but in vain,
 The world and cross together to sustain;
 The globe is in his right hand dexterous found,
 His left the cross drags sluggish on the ground;
 In vain for him appears the narrow way,
 The world has led him from the path astray:
 In vain for him shines forth the heavenly light,
 The world has risen and obscured his sight;
 Two minds he has, both he may call his own,
 Sometimes they lead him up, and sometimes down;
 Like doubtful birds, that hop from spray to spray,
 His will is never at one certain stay:
 Too late he learns, with deep regret and pain,
 He loses both who more than one would gain.

HERE is seen a man staggering under two heavy burdens; a globe, which represents the world, and a cross, that represents the Christian religion. His knees totter and tremble beneath the cumbersome load. The cross is the badge of his profession, which he holds, or rather drags along, with his left hand: this shows that religion is only a secondary concern with him.

In his *right* hand he carries the globe. The right hand being the most dexterous, shows that the practical part of his life is employed in securing the world, notwithstanding his profession.

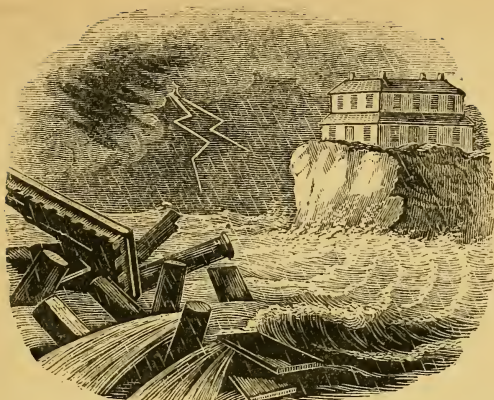
He has succeeded so well that the globe has got uppermost. It monopolizes his attention, and controls his movements. It has turned his feet from the narrow way; it has hid from his view the glorious light of the heavenly city. In going down hill, the cross slips out of his left hand, he stumbles over it, and falls; the globe falls upon him, and grinds him to powder.

This emblem needs but little illustration. It shows the folly and end of a double-minded man. The fabled Atlas, who carried the world on his shoulders, attempted nothing, accomplished nothing, compared with the man who labours to secure both this world and the next; he has two souls, or minds, which govern him by turns; but in the end, the worldly principle prevails. His folly consists in trying to do what is in itself absolutely impossible—what no man ever did or ever can do. God himself has separated the world from the cross; what God hath separated, no man may bring together; the nature of the Gospel forbids such union. Its influences, doctrines, precepts, objects, tendencies, and final issues are all opposed, and contrary to the principles, maxims, practices and interests of this world.

In the Gospel provision is made to renew the heart, and to enable man to set his affections on things above, not on things on the earth. The cross is as much as any man can carry, let him have as much grace as he will. If any doubt remains, Christ, the great Umpire of all disputed claims of this kind, has pronounced the decision: "*No man can serve two masters*"—"Ye cannot serve God and mammon."

The double-minded man is unstable in all his ways; sometimes he is seen among the disciples of Christ, then again he appears following the course of this world. He takes no comfort in religion, and none in the world. Everything connected with him is double; a double curse rests upon him wherever he goes. True Christians are ashamed of him; the ungodly despise him; he is a laughing-stock for devils; his own conscience reproaches him; his own family upbraids him; and a double punishment will be the portion of his cup for ever.

The mad prophet Balaam is a remarkable instance of double-mindedness. In profession, he would be a prophet of Jehovah; in practice, he followed and "loved the wages of unrighteousness." Despised by the people of God, to whom he was a stumbling-block; despised and reproached by Balak for his indecision, he died under the weight of a double curse, and left his name a proverb of reproach and shame.



“And the rain descended, and the floods came, and beat upon that house, and it fell not: for it was founded upon a rock.”—MATT. vii. 25.

THE HOUSE FOUNDED ON A ROCK.

Lo! on a rock, the wise man marks his plan,
 Its deep foundations closely he would scan;
 Though gentle zephyrs breathe through summer skies,
 He knows that storms wide wafting may arise;
 On solid base his building rises fair,
 And points its turrets through the ambient air.
 With tranquil joy, his eyes delighted, greet
 The beautiful fabric furnished and complete;
 In conscious safety makes it his abode.
 His duty done, he leaves the rest with God.
 But soon dark clouds o’erspread the troubled sky,
 And soon is heard the voice of tempest high;
 Deep rolls the thunder, rains in torrents pour.
 And floods tumultuous beat with deafening roar.
 Floods, rain, nor thunder, nor rude tempest’s shock,
 Can harm the house—’tis founded on a Rock.
 Not so the simpleton who built on sand,
 And wrought his labour with penurious hand;
 ’Midst howling tempests and loud thunder’s roar,
 His house—it vanish’d, and was seen no more.

A WISE man, desiring to build a house for himself and family, sees many very pleasant and romantic lots: he is tempted to choose a delightful situation—but he remembers that the country is often

visted with violent storms, that hurricanes are frequent, and that the rivers frequently overflow their banks, and sweep away bridges, houses, cattle, and inhabitants, altogether. This makes him cautious. He sacrifices what is merely ornamental for what is useful and essential. He fixes upon a rock for the site of his mansion. He builds in such a manner that his house looks like a part of the rock itself, it is so imbedded within its shelvings. When all is snug and complete, he enters his new dwelling, thankful that he has been enabled to finish it. In a little while, one of those storms come on so common to the country, the rains descend, the winds blow, the floods beat against the house, but it stands unmoved. All night the tempest lasts; at length morning comes; the son of wisdom opens the door and goes forth, like Noah when he left the ark after the waters of the deluge had abated. He looks around: all is desolation except his own house. At a little distance from him he discovers some of the fragments of his neighbour's house. The foolish man had studied only ease and present convenience; he chose a showy place, but the foundation was sandy. The hurricane swept them all away together.

The house on the rock, and its builder, is an emblem of the man who hears the word of God and keeps it. He makes the word of God a ladder by which he climbs to heaven. Beginning at repentance, he goes on to faith in our Lord Jesus Christ, then to holiness; thus he mounts from faith to faith, till finally he reaches glory.

Observe, it is not the person who hears, or understands, or remembers, or believes, merely, the word of God; but the *DOER*, that is, the prudent or wise man. He fastens on the *Rock of Ages*: Christ is his foundation, where, in obedience to the word, he has fled for refuge; hence, he is protected against all the storms of earth and hell.

“To *obey* is better than sacrifice, to hearken than the fat of rams.” The word of God is compared to seed, which, if received in good ground, beareth much fruit. As the seed requires that the ground should be prepared, watered, weeded, &c.; so the word requires that it should be received with attention and nourished by meditation, much prayer, and faith. No one can enter the kingdom of heaven unless he is a disciple of Christ; but he is not a disciple unless he bringeth forth much fruit. He, and he alone, that *doeth* the will of God shall abide for ever.

A person having just returned from church, was met with the following exclamation: “What, is it all done?” “No, by no means,” was the prompt reply; “it is all *said*, but not all *done*.”



“Seest thou a man wise in his own conceit? There is more hope of a fool than of him.”—PROV. xxvi. 12.

SELF-CONFIDENCE.

See how Self-confidence his friend doth treat,
 Nor heeds the danger from beneath his feet :
 With head erect, he proudly stalks along,
 The warning voice is but an idle song ;
 As to the precipice he draws more nigh,
 His friend yet louder lifts his voice on high,
 But deaf and blind, he neither sees nor hears,
 From friends or foes he nothing wants nor fears ;
 He “ knows, and that’s enough—and right,” when lo
 At once he falls into the gulf below :
 Adown the rocks he tumbles o’er and o’er,
 And sinks in darkness to arise no more.

THE engraving shows a traveller in the greatest peril. He is on the brink of an awful precipice : he knows it not. But this is not the worst of his case : he is confident in his knowledge, and that he is fully prepared for every emergency, although he has not examined any book of roads, or any charts, or maps, nor has he made inquiries of others who have travelled these parts before him. A friend is seen who endeavours to apprise him of his danger ; he calls to him, but he turns a deaf ear to his remonstrances, and still proceeds. As he draws near the fatal brink, his friend, knowing his danger, exerts himself to the utmost to have him stop—to listen—but for one moment ; but no, he has no need of advice—on he goes. The ground, which is hollow, gives way beneath his feet, he falls, and

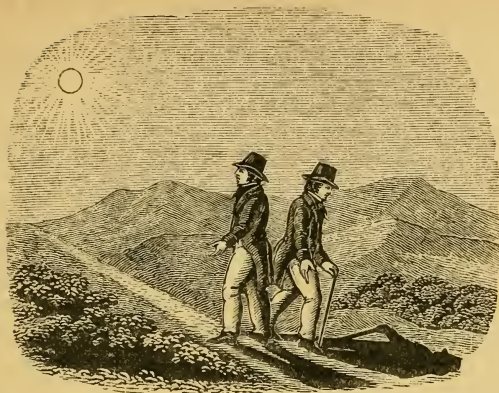
is instantly dashed to pieces. The name of the man is "*Self-confidence.*"

The moral of this is, that dangers stand thick all through the path of human life; dangers such as the lust of the flesh, the lust of the eye, and the pride of life with their numerous attendants. False doctrines, also, the tendency of which is to destroy the happiness of mankind, prevail. They are covered with a flimsy garb, which deceives superficial observers.

Moreover, youth is presumptuous, self-willed, and self-confident. They are too much inclined to follow the light which their own vanity has kindled. But their self-confidence does not remove the dangers from their path, nor render them invulnerable. But man is ignorant—how shall he know? Helpless—what shall he do? If any man lack wisdom, let him ask of God. "Do" ponder well the paths of thy feet. Lean not to thine own understanding. He that trusts to his own heart is a fool. In all thy ways acknowledge God; He will direct thy paths. Here, then, is the conclusion of the whole matter; imminent perils surround the youth, but the greatest of all perils is the danger of trusting to his own heart. Lean upon God, and all will be well. Though weak and ignorant, yet God is wise and strong, able to guide and preserve all those who trust in Him.

The mariner who should put to sea without chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, repent heartily of his folly. O how much greater is the folly of those who, trusting to self, neglect to use the lamp of God's truth, or to seek the enlightening influences of his Holy Spirit, or to follow the advice of the wise and good.

The case of Pharaoh, the Egyptian monarch, affords a striking example of self-confidence. When the children of Israel had left the house of bondage, and were well on their journey towards the land of promise, the king, confiding in his strength, exclaimed: "I will pursue, I will overtake," and presumptuously set forth for that purpose. Each recently received plague remonstrated, and forbade the rashness of the monarch; but all in vain. On he rushed, even to the division of waters. In his self-confidence he engaged in battle with Jehovah, God of Armies. The conflict was of short duration; the arm of the Lord prevailed; Pharaoh and his men of war were swept away with the waters of destruction.



“Thy word is a lamp unto my feet, and a light unto my path.”—Ps. cxix. 105.
 “The Lord God is a sun and shield.”—Ps. lxxxiv. 11.

THE SUN OF TRUTH.

Lo! on a path that through the mountains sweeps,
 And climbs their summits, and descends their deeps,
 The sun pours wide his bright diffusive rays,
 And shows two travellers on their different ways ;
 His shade behind, his pathway always bright,
 One travels forward with increasing light,
 Till equatorial o'er his head it burns,
 And all of shadow into day it turns ;
 The other turns upon the sun his back,
 His lengthening shadow darkens all his track.
 Which now not seen, he turns him from the right,
 And ends his journey in the realms of night.

SEE where, among the mountain heights, a long, straight path stretches itself till it is lost in the distance beyond. The sun pours wide his rays of living light, illuminating the path and shedding lustre all around. Two travellers are pursuing their different routes. One advances towards the sun; his shadow is behind, his path is bright before him. As he proceeds, his shadow diminishes, while his path grows brighter and brighter, until directly over head the sun pours the full tide of its glory upon him, and the whole of the shadow disappears.

The other has turned his back upon the orb of day. See, he

follows his own shadow. It darkens his pathway before him. Now he leaves the track; his shadow lengthens more and more; he wanders into sunken labyrinths, and finally loses himself amidst the darkness of night.

This emblem represents the moral world. The sun designates the Sun of Truth. The travellers denote, first, those who follow the light: their path shines brighter and brighter unto the perfect day; their souls become enlightened, vivified, and purified; darkness disappears, and heavenly light shines on their souls for ever. Secondly, it signifies those who turn their backs on the light, and who, as they journey, wander farther and farther from his bright beams; their path becomes darker and darker; their shadow lengthens as they proceed, until, having forsaken altogether the way of truth, they lose themselves among the wilds of error, and perish in the darkness of everlasting night.

Where shines the Sun of Truth? In the holy Bible. The Scriptures are a "light" to the weary traveller, illuminating all his goings, pointing out his proper path, and showing where the mountains of error lift up their desolating heads. This Sun of Truth shines on the traveller himself. It discovers his ignorance, guilt, danger, helplessness, and at the same time, his immortality. Again it shines, and he beholds Calvary, with all its weeping tragedies. It reveals to him now his "wisdom justification, sancification, and redemption." Where shines the Sun of Truth? In the person of Jesus Christ. He who wisely uses the light of the Scriptures will be led to contemplate Him who is the "Light of the world," "the Sun of Righteousness," "the splendid Glory of Jehovah," the Way, the Life, and the *Truth*."

The Christain following the light of the glorious Son of Truth, discovers ever-opening mines of richest knowledge. Fountains of living waters roll their treasures at his feet. Trees of Life overhang his pathway, and drop into his lap their golden store, till at length he beholds the opening gates of the New Jerusalem.

The infidel, turning his back upon the light, walks in the vain shadow of his own opinion. Darker, and yet more dark, the shadow grows; he waxes worse and worse; one truth after another is given up—one lie after another is embraced; farther and farther he wanders from God and bliss, and finally he takes his fearful "leap in the dark," and finds himself, contrary to his expectations, in outer darkness, where there is weeping, and wailing and woe.



“ Unto the upright there ariseth light in the darkness.”—Ps. cxii. 4. “ Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me.”—Ps. xxiii. 4.

LIGHT IN DARKNESS.

Lo ! where a Christian walks in darkest gloom,
 As though enclosed in some monastic tomb ;
 And clouds of darkest night surround his head ;
 A pall, like that which canopies the dead ;
 His path lies through the palpable obscure,
 Nor can he yet discern an open door ;
 Yet he’s resolved to penetrate his way,
 Nor doubts but darkness will be turned to day ;
 To Christ he prays, the light of mortals here ?
 And Christ, the light of mortals, shines out clear,
 Full on his path, pours down the heavenly light.
 And on he goes, with vigour and delight.

THE engraving represents a Christian walking through a dark and shadowy vale, wherein is no light ; the mantle of darkness encircles him, the pall of the grave has enfolded itself around him. Nevertheless, his path runs directly through it ; he knows not what dangers may lie in the midst ; he knows not when or where the end may be. No chink, outlet, or open door presents itself to him, yet he is determined to persevere ; it is the path of duty.

Addressing himself to his work, he addresses himself also to his Master ; he calls on Christ, whose he is, and *whom he serves* ; the Saviour shows his bright and glorious countenance ; the light of his

glory falls full upon the traveller; the reflection irradiates his pathway; all is light. He goes on his way rejoicing in the Lord.

Every Christian must at times pass through the valley of tribulation. Mental anxiety, sickness, loss of friends, poverty, persecution, death, with many other things, make the materials of the valley of tribulation. The blessed Saviour has said that all who live godly must pass through this valley. And again, "Through much tribulation ye must enter into the kingdom of God." And John the beloved, looking with wonder at the glory of some who were seen before the throne of God, was informed by the angel that they were those who had come out of great tribulation.

But Christ is the light of the world, the *Sun* of Righteousness, the source from which all intellectual and spiritual light is derived. Wherefore God our heavenly Father says to us, "Awake, thou that sleepest; arise from the dead, thou that dwellest among the tombs, and Christ shall give thee light." But to the Christian, passing through the dark valley of trouble, he says, "Arise, shine, *thy* light is come, and the glory of the Lord is risen on thee." To the disciple of Jesus this light indeed belongs, and much he needs it in his pilgrimage. To him it is given by promise. To the upright there ariseth light in darkness; light is sown for the righteous, and gladness for the upright in heart. The light of knowledge, the light of consolation, the light of holiness, and the light of eternal glory, are the Christian inheritance, in and through Christ Jesus. Without Christ all is darkness, wretchedness, and death. With Him all is Light, Life, Love, and Peace.

Stephen was a good man, yet he had to pass through the valley of tribulation. Perhaps he was more highly favoured than any other man in similar circumstances; probably this was on account of his being the first Christian martyr—the model for all succeeding martyrs. He looked up through the clouds of persecution that surrounded him; and saw "*the glory of God and Jesus*;" he could not keep silent; "Behold," he cried, "I see the heavens opened, and the Son of Man standing at the right hand of God." The glorious light shone in him, and through him, and around him; he looked as an angel of the Lord.



“He heapeth up riches, and knoweth not who shall gather them.”—Ps. xxxix. 6.
 “A rich man shall hardly enter into the kingdom of heaven.”—MATT. xix. 23.

THE WORLDLING.

Lo! where the worldling, with his gathering rake,
 Performs his task, the glittering dust to take ;
 Devoted man ! with many cares oppressed,
 Gold he collects, to ease his aching breast.
 The fool's insignia he most truly bears,
 He but increases what he mostly fears :
 As drowsied patients, who with thirst are faint,
 Drink and are dry, and strengthen their complaint.
 While in this grovelling, melancholy plight,
 Religion comes, a messenger of light ;
 Mercy's blest Angel has from heaven come down,
 She meets the worldling and presents her crown ;
 “ Behold,” she cries, “ the diadem I bear,
 Enriched with gems such as bright Angels wear,
 Yield then to me, first lay thy muck-rake down,
 Bear thy brow upward, and receive my crown.”
 The worldling, stupid, toils and rakes away ;
 Still looking down, he rakes from day to day ;
 Himself his foe he lives, and greatly poor ;
 And dies, remembered as a fool—no more.

THE engraving represents a man hard at work ; he holds a rake in his hand, with which he gathers dust and rubbish together. The yellow shining dust is called gold ; he is altogether absorbed,

lost, as it were, in his employment. He kneels down to his work, this shews his devotion to the object of his affections. For this grovelling work he has forsaken all intellectual and religious pleasures; all social and domestic happiness. He is a poor man although he has a great deal of that hard shining dust you see lying there; he is craving after more; he is in want, therefore he is poor; he is a miser, therefore he is miserable. The poor man is altogether beside himself.

The bright lovely one bearing a starry crown is Religion, daughter of the skies; she has many attendants, who are concealed at present; she has come a long way to meet the poor man; she looks upon him with compassion; she sees his miserable condition, she knows his great folly. Addressing him, she says: "Poor soul, why labour you for the dust which perisheth? Why do you spend your strength for nought? Hearken unto me and I will give you riches, more abundantly than earth can give, and lasting as eternity. Look up, poor man, behold this crown, beautiful and glorious; it contains the riches of a million of such worlds as this, and the happiness of ages upon ages; throw by your rake, and be happy." Worldling, for that is the name of the infatuated mortal, takes no notice whatever. He still continues at his task; there is no voice nor any that regard; and Religion, after waiting a long time, departs and leaves him to his folly.

They that will be rich—though by means ever so fair—fall into temptation and a snare, which drown men in perdition. Youth, beware! when men neglect to employ the talent of wealth according to the will of God, He gives them up to the love of it, and they become fools, intoxicated with the alcohol of mammon. The worldling lives in the world as though he was never to quit it. Bound for eternity, he makes no preparation for the voyage—going to the Judgment, and before a holy God—and continues unrepentant and polluted. He is treasuring up, what?—gold; what else? wrath against the day of wrath. The love of money, an evil disease has taken hold upon him; the more he adds, the more he feeds the disease; like persons with the dropsy, who drink and are still dry. When Garrick, the actor, showed Dr. Johnson an estate he had lately purchased, Johnson remarked: "Ah! it is these things that make death dreadful." But the love of money makes life miserable. The Roman citizen, Apicius, after spending some 800,000 pounds, and finding he was worth only about 83,000, fearing want, ended his life by poison

But the worlding heapeth up riches, and knows not who will gather them. Cupidus, with great labour, accumulated a large estate, and dying, left his wealth to his two sons, Stultus and Effusio. Stultus had in a little time to be placed under guardians, who spent his money for their own pleasures. Effusio squandered his patrimony in riotous living, and died in a lunatic asylum.





“ If any man will come after me, let him deny himself, and take up his cross and follow me.”—MATT. xvi. 24.

THE CROSS-BEARER.

Dear reader, o'er this sacred emblem pause,
 And view the Christian bearing up his cross ;
 Nor steep ascent, nor roughness of the way,
 E'er makes him halt, or turns his feet astray :
 Should he in weakness think to lay it down.
 His strength increases when he sees the crown ;
 His soul enkindles at the glorious sight,
 His yoke's more easy, and his cross more light.
 The Cross all hallowed, is the Christian's boaz —
 His WATCHWORD, fighting at his arduous post—
 His true insignia as he glides along,
 Conspicuous; through the pleasure-loving throng;
 His royal passport, sanctioned by the skies,
 By which he triumphs, and secures the prize.

BEHOLD here the Christian bearing up manfully under his cross. It is a glorious sight. You see him going with his cross up the difficult mountain passes, as well as along the smooth and flowery plain. View the crown ! It is seen in the distance. Sometimes the clouds gather around it ; in general, however, to the *cross-bearer* the sky is clear ; he can discover the crown glittering in its beauty.

The young Christian will know what this means spiritually. It is not of the Saviour's cross but of the Christian's own proper cross that we now speak. What is it to bear the cross ? To bear the cross

always, is to do right always. It is no less than to fulfil the high commands of the Saviour under all circumstances. It is to deny, control, and conquer self. It is to watch, pray, and by divine meditation, have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation; forgiving enemies, loving all men, aiming to do them good bodily and spiritually—in a word, it is to follow Christ as far as the disciple can follow his Lord in piety toward God, in benevolence toward man. When Peter exclaimed, “I know not the man,” he laid down his cross. When Paul declared, “I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus,” he expressed his willingness to take up his cross, and his delight therein.

The Christian's proper work is to bear the cross. This is his calling, his trade, or profession. It is the business of a watchmaker to make watches; it is the business of the Christian to bear the cross at all times at home, abroad, in the shop, in the store, in the market place, or in the field. By reason of corruption within, of opposition without, of the malice of the wicked one, the burden is sometimes a heavy one, but strength will increase by practice. He has many discouragements, many solicitations to lay it aside. It sometimes presses heavily upon him, but the sight of the crown inspires him with fresh vigour, he glows, and bounds along the heavenly road. By the cross, *i. e.*, by his conduct, the Christian is distinguished from the lover of the world. While he bears the cross, the cross will bear him. It will guide him through labyrinths of darkness. As a shield, it will protect him in dangerous conflicts.

Among the Romans, criminals about to be crucified were compelled to bear their own cross to the place of execution; but the Christian bears his to the place of triumph. If it should prove at any time so heavy as to crush him down to death, as did Stephen's, like him he beholds the heavens opened, the King in his beauty, and the crown of celestial glory. He comes off more than a conqueror.

“O may I triumph so, when all my conflict's past,
And dying, find my latest foe under my feet at last.”

“Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure;
And all that to the end endure
The cross, shall wear the crown.”



“ . . . The pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof.”—JOHN ii. 16. “Man being in honour abideth not : he is like the beasts that perish.”—Ps. xlix 12.

WORLDLY HONOUR.

Lo! here are honours floating in the breeze,
 That wafts them changeful o'er the land and seas :
 The air-inflated bubbles pass along,
 Attract the gaze, and fascinate the throng ;
 Away they go pursuing and pursued,
 O'erleap all bounds, the legal and the good ;
 Through fields of fire, and seas of blood and woe,
 Through broken hearts, and blasted hopes they go.
 On others' carcass, see! they strive to rise,
 And grasp the phantom that before them flies ;
 In blood-red garb the butchering knife one bears,
 Nor friend, nor foe, if in his way, he spares.
 All this for what? For what this vast outlay?
 This sum infinite, squandered every day?
 Of those thus fool'd, some answer in despair,
 “We clasp'd the phantoms, and we found them air.”
 Not so the honours that from God descend,
 Substantial, pure, and lasting without end.

THIS emblem is a representation of the vain pursuits of mankind. Honours, titles, and fame, are borne upon the wings of the wind, which is ever changing, as are the sources from whence worldly honours are derived. Numbers are seen pressing after them with

mind and strength, and in their haste to possess them, they sacrifice all that is good and holy, all that is benevolent and divine.

One, with his tongue, assails the character of the pious and the wise; another with his pen dipped in gall, attacks the reputation of a suspected rival; others, as seen in the emblem, hew down with the sword those who stand in their path, and trampling on the bleeding body of the victim, strive to obtain the object of their desire; while the shrieks of the wounded, the groans of the dying, the tears of the widow, and the sobs of orphans, seem only to add wings to the speed of ambition.

It often costs them much to enable them to accomplish their ends. They expend peace of conscience, ease, and often life itself. Nay, the soul's salvation—the favour of God, eternal life, immortality in heaven, are exchanged for this empty nothing. The peace and happiness of others, of millions, with their lives, fortunes, and destinies, are thrown away for the same worthless objects.

Perhaps the reader will say, "Surely, a thing that costs so much must be valuable?" True wisdom condemns such things as valueless, and true wisdom is justified of all her children. The little boy who left his satchel and his school to run after the rainbow, expecting to catch it, was a philosopher compared to the idiots in the picture.

Alexander, called the "Great," bought the title of "Son of Jupiter" for the consideration of many lives of his followers; and enduring much fatigue while passing through burning and distant climes. After conquering mighty kings and warriors, he attained the pinnacle of honour and fame, and adding to his own dominions the rest of the earth, he became master of the world, and then—he wept, because there were no more worlds to conquer; and, at the age of thirty-two, died in a drunken fit, and was laid in a drunkard's grave. He left his extensive empire a legacy of desolation to mankind.

How different the honours which come from above! The Almighty Saviour, Jesus, hath ascended up on high; He hath received gifts for men—honours, titles, fame—in abundance. The saints, who are the excellent of the earth, God delighteth to *honour*. Angels are their body-guard; the Saviour is their friend. He confers on them the *title* of "Sons of God," of "Kings and Priests," who shall possess a kingdom that shall endure for ever. Their *fame* is immortal: the righteous shall be had in everlasting remembrance.

The honours of earth come from inconstant mortals; the honours which are spiritual flow from the unchangeable Jehovah. The

honours of earth are sought by trampling on the rights of others; the honours of God are sought by the increase of human happiness. Earthly honours are unsatisfactory when obtained; the honours of God fill the soul with bliss. Earthly honours are transitory, like the source from whence they spring; the honours of heaven are abiding, like their Divine Author.





, For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. i. 23.

HEAVENLY DESIRE.

Behold the Christian where he doubtful stands,
Fast bound to Friends by blooming roseate bands;
He feels the touch of love on earth below,
And yet to heaven straightway would gladly go;
For them, more needful longer here to stay,
For him, far better thus to soar away;

As when safe anchored in some foreign bay,
The ship of merchandize may proudly lay;
The Captain's cleared, with passport, to set sail,
He longs for home, and courts the coming gale
The general interests of the firm demand
His longer service in that far-off land;
He fain would weigh, and homeward point his prow,
Yet to his duty would submissive bow;
This done, he'll trip, and loose the flowing sail,
And homeward scud before the sounding gale.

THE engraving represents an affectionate Father, who, though standing on the world, and bound with the strong cords of affection, yet looks upward evidently longing to depart and be with Christ, which as the Apostle says, is far better. Though he may feel this yet oftentimes he feels strongly bound with the cords of love to remain with the objects of his affection here on earth, to whom his

stay at present seems needful. He, however, does not consider this world as his abiding-place; he has it beneath his feet, he is looking upward, and waiting for his translation to one above.

Thus the Christian stands ready prepared, and longs to depart and be with Christ; but the interests of earth exercise an influence over him and bind him down with the golden bands of affectionate love. When a sinner becomes a saint, his relations become changed, "old things have passed away. Behold all things have become new." A "new heart" is given, filled with love to God and man. A new world is presented full of glorious realities, substantial and eternal. A new God is given, Jehovah is His name. He formerly worshipped the gods of this world. A new Saviour is embraced, who is the "altogether lovely." New companions, the noblest, the wisest, and the best. He is the subject of another King, one Jesus—the citizen of another city which is out of sight, whose Builder, and Maker is God,—the heir of an inheritance, which is incorruptible, undefiled, and which fadeth not away.

No wonder, then, if he should oftentimes desire to depart in order to possess all this happiness. Wandering on earth, "here he has no abiding city;" a stranger and pilgrim as all his fathers were. Nevertheless, he has interests, affections, and duties of an earthly kind; these have a weighty claim upon him; they are connected with God and eternity. The religion of the Bible, while it strengthens the powers of the intellect, and sanctifies the soul, does also increase the power of natural affection, and makes us capable of the most lively emotions.

The true minister of the Gospel, like the great Apostle, would cheerfully lay down his work and away to Jesus, but the interests of his Master demand that he should stay, and build up the waste places of Jerusalem; therefore he says, "All the day of my appointed time will I wait till my change come."

The pious parent, when visited by sickness, would fain regard it as a call to heaven, but the dear pledges of love are weeping round the bedside, and their youthful state demands a faithful guardian. He can only say, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you; the will of the Lord be done."



Escape for thy life"—GEN. xix. 17. "The course of this world."—EPHES. ii. 2.

THE FATAL CURRENT

See! where the fatal current, broad and deep,
 Rolls its swift waters down the awful steep;
 While from below the streaming clouds arise,
 And spread and mingle with the distant skies;
 Two men, behold! near the tremendous verge,
 A moment sinks them 'neath the boiling surge,
 One rows for life, he pulls with all his strength,
 And from the danger well escapes at length:
 The other stops, lays in his oars to drink,
 While nearer drawing to the dreadful brink;
 His jeers and taunts he still persists to throw,
 And sinks unaided down the gulf below.

THE engraving shows the fatal current hurrying on its rolling waters to the dread abyss; see where the boiling cataract sends forth its cloudy vapours; like volumes of thick smoke they rise and mingle with the surrounding atmosphere. On the stream, and near the fatal gulf, two men are seen in their frail barks. The one on the left hand, knowing his danger, pulls with all his might. Life is at stake; he stems the current. By dint of mighty, persevering effort, he escapes the vortex, and gets beyond the reach of danger.

The one on the right, careless and unconcerned, suffers his little boat to glide down the stream; he dreams not of danger. See!

he has laid in his oars, he is drowning thought by drinking the intoxicating draught. He points the finger of scorn at his more thoughtful and laborious companion. Notwithstanding his unconcern, the stream bears him onward; nearer and nearer he draws toward the awful brink; on, and on he drifts, till all at once, over he goes; and sinks into the roaring, boiling gulf below.

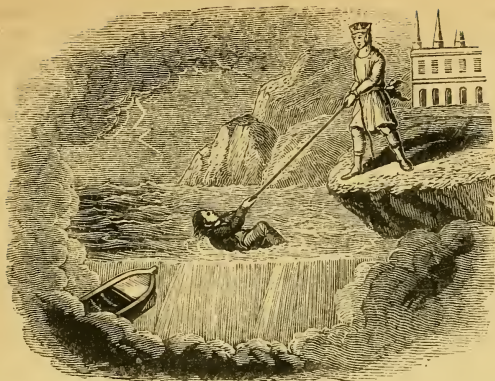
The above is an emblem of what follows: The gulf, with its rising curling vapours, may represent the regions of the damned, where the smoke of their torment ascendeth up for ever and ever. The fatal current signifies the "course of this world" leading thereinto—the streams of sin that eventually lead to the gates of death. The man on the left, rowing against tide, represents those who stem the torrents of sin, who oppose themselves to the course of this world, "no longer fulfilling the lusts of the flesh, nor of the mind." Eternal life is at stake; they agonize that they may prevail; they endure to the end, and are saved.

The other, on the right, represents one who is indifferent about salvation, who indulges in sin and folly, and who even ridicules others who are striving to serve God. He endeavours to drown his conscience by drinking larger draughts of sin, and by plunging deeper into crime; till, carried onward by the ruling powers of evil, he approaches the horrible gulf, into which he falls, and is lost for ever.

Dead fish may frequently be seen floating down with the tide. The live fish alone stem the torrent, and swim against the stream. So these dead in trespasses and in sin, follow the course of this world; they are borne unresistingly down the fatal stream. But those who are alive spiritually, those whom God hath quickened, oppose the torrent, make headway against it, and, by divine assistance, work out their own salvation, full, and for ever.

The patriarch Noah had, in his day, to swim against the stream. The floodgates of sin were opened; the turgid waters rolled down with fearful violence; truth and justice were well nigh swept from the face of earth. Manfully did he resist the descending torrent. Like a rock, he remained immovable, and opposed the overflowings of ungodliness. He was preserved.

God himself bore testimony to his righteousness. He was crowned with Divine approbation, and permitted to see the Bow of Promise. At the same time, the multitude, neglecting to stem the tide, were borne away by the waves thereof "down to the gulf of black despair."



“ Let not the water-flood overflow me, neither let the deep swallow me up.”—
Ps. lxi. 15. “ He sent me from above, he took me, he drew me out of many
waters.”—Ps. xviii. 16.

SALVATION BY FAITH.

The pleasures of a summer's day prevail,
And tempt the youth to hoist the flowing sail :
The river, placid, rolls its waves along,
He glides exulting, like the notes of song ;
But soon a cloud, dark, brooding, mounts on high,
A tempest threatens, soon it fills the sky,
He strikes his sail, and plies the lab'ring oar,
If haply he may reach the wished-for shore :
Now booming thunders shake the solid ground,
And angry lightnings fitful flame around :
The rains descending, now begin to lave,
The winds come dancing o'er the rippling wave,
The stream still bears him from the distant shore,
Appalled he hears the cataract's dreadful roar,—
To stay on board is death—he leaps. The wave
Still bears him onward to the yawning grave.
Just as he reaches the terrific brink,
O'er which, if plunged, he must for ever sink,
The king from his fair palace hastens down—
A king who wears far more than regal crown—
He saw his plight, nor feared the thunders' roar,
He threw the ROPE AND DREW him safe on shore.

A YOUNG man, tempted by the delightful stillness of a summer's day, launches his little boat, and spreads his sail. The light winds

spring up, and bear him some distance from the land; but he regards it not. The scenery is lovely; the banks of the river are clad in the beautiful robes of the season: all conspire to make him enjoy his sail. But his pleasure is short-lived; a storm arises—he strikes sail, and attempts to make the shore by rowing, but he cannot succeed. The eddying winds keep him in the middle of the stream; he drifts down to the place where there is a tremendous cataract; he hears the dreadful roaring thereof; his heart sinks within him. What shall he do? To stay in the boat is death; he cannot swim if he leaps out, yet he thinks it is the best course. He jumps overboard; still he continues to drift towards the awful gulf. But just as he is going over, one comes to the rescue. The king, who had been watching him from his palace on the hill, hastens through the pelting storm down to the river-side, and throwing him a rope, draws him safe to land.

This emblem sets forth the glorious doctrine of Salvation by Faith. The drowning man represents the sinner in his sins. The fearful tempest, the anguish of his soul, occasioned by the terrors of God's violated Law. The forsaken boat, his self-righteousness. The King who flies to his help, the Lord Jesus Christ. Laying hold of the rope, Faith. His arrival on shore, Salvation. And as the individual rescued would most assuredly ascribe the merit of his deliverance to the prince upon the bank, and by no means to himself for seizing the rope, so every sinner saved by Faith will, despising self, give the glory of his salvation to Christ. As the rope connected the man dying in the waters with the man living on the land, so Faith unites the sinner to Christ. The *power* or ability to believe is the gift of God, but man is responsible for the use of the power. *He must lay hold of the rope.* God does not repent for man, neither does *He* believe for him, yet man has nothing whereof to glory. By grace he is saved through Faith, and that not of himself. God worketh in him both to will and to do.

“ With piting eyes the Prince of Peace
Beheld our helpless grief
He saw, and oh, amazing love,
He ran to our relief.”



“Be not children in understanding.”—I COR. xiv. 20.

SIMPLICITY, OR WANT OF UNDERSTANDING.

Deep in a meadow of rich verdure green,
 A simple child of beauteous form is seen;
 Pleased with the serpent's fascinating charms,
 She fondly takes it to her circling arms;
 Nor of the brilliant snake thinks aught of fear,
 Though death among its charms lies lurking there.
 But when the cricket's harmless form appears,
 She's much affrighted, and bursts forth in tears;
 Although its merry chirp no dangers bring,
 Nor in its homely shape exists a sting.
 Just so the youth, deceived by beauty's form,
 Knows not that roses always bear a thorn.
 Choose then for mates alone the good and wise,
 And learn the homely never to despise.

THE engraving shows a little child all alone in a field. In its simplicity it fondles a deadly serpent; attracted by its brilliant and shining colours, the artless child takes hold of it without fear. She is about to take it to her bosom, when the cricket's merry chirp is heard; she is startled. In a moment the lively insect, with one spring, stands before her. Now she cries out for fear; she is greatly terrified. Thus, in her simplicity, she courts death, and embraces it; while she is frightened at homeliness, accompanied by innocence and song,

This is an emblem of the young and inexperienced. The term simple, or simplicity, has a twofold meaning in Scripture. There

are the "simple" whom "the Lord preserveth," and the "simple" who "pass on and are punished." In the first instance it signifies *sincerity*, innocence; in the second, folly, or want of understanding. It may therefore be applied to the young and the inconsiderate of all ages, who for want of knowledge and experience, act without considering the consequences of their actions.

The youth knows not how to judge of objects that present themselves before him. Inexperienced, he knows not how to choose aright. He is in constant danger of putting evil for good, and good for evil; bitter for sweet, and sweet for bitter. Hence, he needs the instruction of God's Holy Word to enable him to discern the things that are excellent; to prove all things, and hold fast that which is good. Above all, he needs the enlightening influences of the Holy Spirit to "give him understanding," and guide him into all truth.

This want of understanding, moreover, displays itself in the wrong choice that is often made of companions; while the homely person, who may have much of wisdom and goodness, is rejected, the accomplished villain is selected as a bosom friend. The youth, deceived by his showy exterior and smooth tongue, unbosoms himself to him without reserve. The villain laughs at his simplicity, betrays his confidence, and leads him into ruin irreparable.

Hence, how necessary it is that inexperienced youth should seek the counsel of the aged and the wise, and follow the golden admonitions of parents and guardians. This would save them many a false step, and much misery in after life.

Appearances are deceitful. The ignis-fatuus looks like a friendly light, but it betrays the unwary traveller down to the secret chambers of death. Poison-berries sometimes look like tempting grapes; ice, though it may seem firm, oftentimes breaks in, and plunges the rash youth into a watery grave; wine when it giveth its colour in the cup, at the last it biteth like a serpent, and stingeth like an adder. It was when Eve saw that the tree was pleasant to the eyes, that she took of the fruit thereof, by which act she lost Eden, and brought death into our world, and all our woe.

If then, an act seem to be right, be sure it is so before you do it. If any thing appears to be good, be sure it is so before you touch it. If any of your acquaintance seem to be virtuous, be sure they are so ere you take them for bosom friends. "The simple pass on and are punished; but he that trusteth in the Lord shall be delivered."



“ My soul is among lions.”—Ps. lvii. 4. “ Oh that I had wings like a dove for then I would fly away and be at rest.”—Ps. lv. 6.

THE PERSECUTED CHRISTIAN.

Lo ! where the Christian walks in sore distress,
 While various evils round about him press ;
 Fierce persecution as a wild bull found,
 Raging he roars and tears the solid ground ;
 The mean backbiter, like a snarling cur,
 Assails behind, his character to slur ;
 Slander grown bold, in form of wolf appears,]
 Ravening for prey, the innocent he tears :
 The adder, envy, lies along his path,
 And works in secret with its sting of death ;
 Fraud, like the crocodile, now lays his snares,
 To catch the unsuspecting unawares ;
 Oppression ! outrage ! is the lion mad ?
 When nought but blood his cruel heart can glad ;
 For dove-like wings the Christian prays, oppress'd,
 To fly to mansions of eternal rest.

THE engraving shows a poor man in great distress. Far from home, and apparently unprotected, he is beset with enemies on every side. He knows not which way to turn. Behind, he fears the bellowing of the furious bull, maddened with rage, threatening to overtake and destroy him ; while the dastard cur yelps after him close at his heels. Before him is the ferocious lion, glutting him-

self with the blood of its innocent victim ; while the adder coils itself about his path, ready to pierce him with its deadly sting. On one hand is seen the hungry wolf ravening for prey ; on the other the insidious crocodile waiting to seize upon him, and drag him down to its den of rushes. In his hopeless condition, he longs for the wings of the dove which he sees flying over his head, for then he would escape them all ; he would fly away from the forest of wild beasts to the open wilderness ; there would he be at rest.

This is an Emblem of what the Christian oftentimes has to suffer while passing through this world to his eternal home. Sometimes persecution, like the mad *bull* and furious *lion* seen in the picture, rages, and threatens to destroy Christianity itself, and to blot out the remembrance of it from the earth. The prophet Daniel was thus assailed, and cast into a den of lions. The early Christians were subjected to ten fierce and bloody persecutions, which terminated not until the Church had lost its character for holiness.

In the short reign of the bloody queen Mary (about five years), of fire and faggot memory, persecution in this form devoured 277 persons, among whom were 5 bishops, 21 clergymen, 8 gentlemen of fortune, 84 tradesmen, 100 husbandmen, 55 women, and 4 children. These were all burned alive, besides numerous confiscations, &c.

Persecution, however, exists very frequently in a different form from the above. The backbiter plies his mean, cowardly trade, in order to injure the character of the righteous. The barking, snarling *cur* is the most useless of the dog kind : so the backbiter is the most despicable among men. Yet he is able, oftentimes, to vex the souls of the pious.

Sometimes slander, grown bold, like a hungry *wolf*, attacks the reputation of the man of God, as Shimei assailed David in the day of his adversity.

Envy is known to plot in secret the destruction of that excellence she cannot reach ; while *fraud* takes advantage of the unsuspecting child of God, and seeks to draw him into sin and trouble. In the midst of his persecutions, the Christian would fain borrow the wings of a dove, and seek refuge in some vast wilderness, "some boundless contiguity of shade," or rather, the wings of some heavenly cherub ; then would he fly to mansions of eternal repose, where the wicked cease from troubling, and where the weary are for ever at rest."



“O wretched man that I am, who shall deliver me from the body of this death?”—ROM. vii. 24.

THE SOUL INBONDAGE.

Horror of horrors ! what a sight is here
 Life linked with death, in terror and despair.
 Thus cruel tyrants, when they won the field,
 Were wont to punish those compell'd to yield.
 The wounded captive, writhing still with pain,
 Was made to wear the adamantine chain,
 That round the limb of one new-slain was led,
 And bound the living to the putrid dead,
 Till, choked with stench, the lingering victim lay,
 And breathed in agony his life away.

'Tis thus the soul, enlighten'd by the word,
 Descries the path that upwards leads to God,
 And fain would run, but feels a galling chain
 That quickly drags him to the world again ;
 Corruption's body opens to his eye,
 He sees the cause but oh ! he cannot fly.
 Who, who ! he asks, with trembling, struggling breath,
 Will save me from this fearful mass of death ?
 He calls on Moses now to break his chain,
 Moses is deaf—he calls on him in vain ;
 He calls on Jesus—wondrous name ! He hears,
 And breaks his chain, and scatters all his fears.
 Now, like the bird that from its prison flies,
 On wings of love soars upward to the skies.

THIS engraving represents the horrid custom of ancient tyrants, who, in order to strike terror into the hearts of their enemies in-

vented a mode of punishment more terrible than death itself. They chained the living prisoner to the body of a dead person. Virgil, referring to this monstrous practise, says: "The tyrants inflicted a punishment hitherto unheard of: they bound the living to the dead, limb to limb, and face to face, until suffocated with the abominable stench, in leathsome embraces they gave up the ghost." This mode of torture was considered more appalling than that of burning alive, breaking upon the rack or even crucifixion itself.

It is no doubt, to this custom that the Apostle Paul alludes in his Epistle to the Romans. No other image could so well illustrate his meaning. His readers were familiar with it. Peter *sleeping* in the *prison, bound with chains to the bodies of two live men*, would not suit the apostle's purpose. It is very important that we try to make out his meaning. I am brought, he says, into "captivity to the law of sin," and wounded, conquered, and chained to this body of death. The soul is under the law or power of sin, and chained to a body of death—a mass of corruption. An evil heart, unholy passions, depraved affections predominate. The light of the Holy Spirit shines into the soul, and the man discovers that the law of God is holy, just, and good, and would fain keep it; that God himself is indeed altogether lovely, and He would acquaint himself with him. He now sees the path that leads to endless life, and he desires to walk in it. But when he would do good, evil is present with him; when he would approach the seat of Divine Perfection, something keeps him back; when he would walk in the path of life, he finds himself enchained. Now he follows the links of his chain, and discovers the body of corruption to which it is secured.

He tries to free himself by some good things he did years ago this only makes the case worse. He calls on his friends for help; but vain is the help of man. He calls upon Moses, he tries to reform his outward deportment; but by "the deeds of the law" he cannot extricate himself. At length, in the bitterness of his soul, he exclaims, "O wretched man that I am! who shall deliver me from this body of death?" And now the angel of mercy directs him to the Breaker of chains—the Abolisher of death—the Conqueror of the grave—the glorious Giver of life and immortality—Jesus, Emanuel, God with us. The Saviour is propitious, deliverance is obtained, and the soul, like a bird escaped from the snare of the fowler, sings triumphantly:

The things impossible to men
Are possible to God.



„There is a way that seemeth right unto a man; but the end thereof are the ways of death.”—PROV. xvi. 25.

DANGER OF SELF-INDULGENCE.

With cheerful step, at blush of early day,
 The traveller began his arduous way;
 He seeks at noon some pleasant, cool retreat,
 Where he may shelter from the noontide heat.
 But oh! beneath a tuft of flowery green,
 A poisonous serpent slyly lurks unseen;
 With deadly aim he from his covert flies,
 The traveller, wounded, in the forest dies.

Thus some begin to run the Christian race,
 And for a while keep up a steady pace;
 Till soft indulgence near their path lies wait,
 And spreads deceitfully her pleasing bait;
 O'ercome by sloth, to sin they fall a prey,
 And never more pursue the good old way.

THIS engraving represents a traveller fatally bitten by a serpent. With a light heart and a firm step he started on his journey at early dawn. Everything looked lovely around him; he thought of nothing but success. He journeyed on very well until noon arrived, when he began to feel somewhat tired. He looked round for some cool, sequestered spot, where he might while away a few hours. At a little distance from the path, he discovered a pleasant, shady grove. For a moment he hesitated; but his love of ease prevailed. Now he forgets everything except his present conveni-

ence; he enters the grove; he is delighted with its cool air and agreeable fragrance.

Suddenly he is bitten to the quick. A serpent, concealed hitherto in the grass, fixes in his flesh its poisonous fang; the wound is mortal; his life's blood is poisoned; fires intolerable course through his veins. He now repents of his folly; he wishes he had borne the heat of the day. The venom reaches his heart; he thinks of home and friends; his spirits sink, his head swims, his eyes—they close in death. The leaves of autumn are strewn around him, and the place that knew him once knows him no more for ever.

This is an emblem of the danger of self-indulgence. With alacrity and delight the convert sets out on his journey to the kingdom of heaven. He anticipates the pleasures he will meet with on his arrival. He thinks not of the dangers of the road, nor of his own besetments. For a while he makes rapid progress. By and by persecutions and trouble come upon him; he grows weary. He looks round for some other way, that has in it less danger and difficulty. Soon he discovers one apparently more easy and pleasing to flesh and blood. For awhile he stands in doubt; His love of self-indulgence overcomes him. "He will not endure hardships as a good soldier of Jesus Christ." He enters the forbidden path. Now all seems pleasant and delightful. The pleasures of the road lull to sleep his spiritual sense. Sin, like a serpent, now, assails him; he has no strength to resist; he falls a victim to his folly and guilt; and remorse stings him to the quick. "Fool that I was," he exclaims. "Oh! that I had continued in the path of duty." It is too late. Wretched man, self-indulgence has proved his ruin.

The disobedient prophet fell a victim to self-indulgence, when he turned aside to "eat bread and drink water," and a lion met him by the way and slew him. The five foolish virgins, also, who "slumbered and slept" when they ought to have been watching, fell by the same insidious foe. They awoke in outer darkness, and found the door of the kingdom of heaven fast closed against them for ever.

"If any man will be my disciple," said the Saviour, "let him *deny himself*, take up his cross, and follow me." To them who by *patient continuance* in well-doing seek for glory, and honour, and immortality: eternal life. "He that *endureth to the end*, the same shall be saved."



“Surely thou didst set them in slippery places: thou castdest them down into destruction.”—Ps. lxxiii. 16.

CARNAL SECURITY.

See here pourtrayed, a gently rising ground,
 With tulips gay, and blooming roses crowned;
 Where flowers of various hues, or gay or fair,
 Mingle their sweetness with the balmy air;
 While woodland minstrels stoop upon the wing,
 Attune their notes, and softest carols sing;
 A youth lies sleeping on the roseate bed,
 Heedless of dangers, thus to ruin led;
 A horrid gulf of thickest night is there,
 Where hope ne'er comes, but darkness and despair;
 A turn—a move—and in the gulf he'll roll,
 Where fiery billows prey upon the soul.

It is by ascending “a gently rising ground,” and not by overleaping abrupt precipices, that the youth attains his dangerous position—his bad eminence. “Sin is first pleasing, then easy, then delightful, then confirmed,—then the man is impenitent, then he is obstinate, then he resolves never to repent, and then he is damned.”

Sin possesses a peculiar faculty to deceive; this is true of sin in all its modifications. It allures, that it may betray and destroy. It meets the youth with smiles only, that it may plunge a dagger more surely in the heart. It promises to the gambler, the robber, and murderer, wealth, pleasure, kingdoms. But having filled the cup of hope to the brim, with cruel mocking it is exchanged for the chalice of despair.

Sin adapts itself to the various depraved appetites or propensities of man. To all its votaries it promises the pleasures of this life. But "the wages of sin is death." To all likewise it offers perfect *security*; crying peace, safety, when sudden destruction is at hand.

As sin is thus deceptive in its promises and fatal in its results, so also is it in its influence on the human mind. It blinds the eyes, it hardens the heart, it sears the conscience, it fascinates the imagination, it perverts the judgment, it gives a wrong bias to the will, it effaces from the memory recollections of the beautiful and the good. In a word, it throws the pall of the grave over the whole man, and hides from his view, his guilt, his danger, and his immortality.

The man is now wrapped in the mantle of "*carnal security*;" he is insensible to all around him. The path of sinful pleasure is strewed with Plutonian flowers. They breathe the odour of the pit, stupifying to the senses. The bewitching music of the great enchanter casts the soul into a deep sleep. It is like the sleep of the grave.

Perhaps he is dreaming of happiness that he will never enjoy; perhaps of home, that he shall never behold; or of friends, whom he shall embrace no more for ever. In the midst of his dreams of delight, the bow of the Almighty is strung; the arrow is made ready; the dart of death is uplifted, ready to fall upon the unconscious victim; the pit has opened its mouth to receive the prey. Nothing but the voice of God can arouse him from his lethargy.

"What meanest thou, O sleeper! arise and call upon God, if so be that thou perish not. Awake, thou that sleepest; and arise from the dead, and Christ shall give thee light."

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; walk thou in the ways of thy heart, and in the sight of thy eyes. But know, that for all these things God will bring thee into judgment."

"Ye sons of Adam, vain and young,
Indulge your eyes, indulge your tongue;
Taste the delights your souls desire,
And give a loose to all your fire.

"Pursue the pleasures you design,
And cheer your hearts with songs and wine;
Enjoy the day of mirth; but know,
There is a day of judgment too."



'Where envying and strife is, there is confusion and every evil work.'—JAMES iii. 16. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"—PROV. xxx. 11.

THE THREEFOLD DEMON, OR ENVY, HATRED, AND MALICE.

Lo! where the threefold demon stalks along,
 The work of desolation to prolong;
 Envy, and hate, and malice, all combined,
 To make affliction, and torment mankind.
 Forward the demon strides in sullen mood,
 And chews a viper for her daily food;
 Loaded with slanders, and with poison strong,
 She deals them largely to the gaping throng:
 Her eyes are weak, and in disorder'd plight,
 And hence a blinder to keep off the light.
 To show that from without proceeds her pain,
 She leans with anguish on a thorny cane:
 At others' excellence she pines, straightway
 Hate brings her malice into active play;
 Good name she tears, and scatters to the air
 All other epithets of good and fair:
 A spotless character, wherever found,
 With hate she tramples on the miry ground;
 While in her train behold a tempest rise,
 That swells and reaches to the topmost skies.

IN the engraving is represented a threefold demon striding forward, with sullen pace, in order to torment mankind. On her back she carries a pack of slanders, under her arm a quantity of

poison : thus she is thoroughly furnished for her hellish work. She is chewing the flesh of a viper, which, thus introduced in her system poisons her heart and disorders her eye-sight. In her left hand she grasps a thorny staff; this is to show that she torments herself voluntarily. She banquets on the destruction of human happiness. See how she tramples upon character, and scatters to the four winds the reputation of others. She leaves behind her, and following in her train, a gathering, blackening tempest, surcharged with the "fire of hell," soon to burst upon mankind.

This emblem represents Envy, Hatred, and Malice, united in one person, and forming a being of extraordinary malignity. There are many such in human shape, demons wearing the mask of human form, beings whose eyes are pained at the sight of either excellence or happiness, whose heart is corroded with the poison of envious and malicious thoughts, self-tormented with the thorns of their own creation—beings who never smile but at the tears of others, whose hellish joy consists in the wreck of human happiness, and whose only music is the voice of lamentation and woe—beings of Satanic inspiration. They are always well furnished with slanders, and never want for opportunity to vent them. In this they copy after their great father, the prime enemy of man, when beholding the original happiness of the first human pair in the bowers of Eden, ere he effected their overthrow.

There is great propriety in representing the union of envy, hatred, and malice in one individual. Envy itself is defined to be "pain felt, and malignity conceived, at the sight of excellence or happiness." But when envy conceives, it brings forth hatred; and hatred, when it is finished, brings forth malice. We have a striking example of this union in the conduct of Joseph's brethren towards him. First "they envied him," probably on account of his superior excellence; then "they hated him," in consequence of the partial conduct of Jacob their father; and finally in their malice "they sold him" for a slave.

A still greater example occurs in the conduct of the Jews towards the blessed Redeemer, in whom all excellences met, when "for envy they delivered Him" into the hands of the Romans; they *envied* Him for the splendour of holiness that shone around His path. In their *hatred* they exclaimed, "He hath a devil;" and in their blood-thirsty *malice* "they cried out the more, saying, "Let Him be crucified."



While we look not at the things which are seen, but at the things which are not seen."—2 COR. iv. 18. "For we walk by faith, and not by sight."—2 COR. v. 7

CHRISTIAN FAITH, OR RELIGION.

High on the world, see where Religion stands
 And bears the open volume in her hands;
 With eyes upraised, she seeks for heavenly light,
 To know its doctrines and its laws aright:
 The cross of Christ she bears, and walks abroad,
 And holds communion with her Father, God.
 Thus with the Christian: filled with love divine,
 Above the world he soars in heavenly clime,
 The sacred cross his only hope and stay,
 The Book of Truth his guide from day to day.

CHRISTIAN Faith or Religion is here represented standing upon a globe. This denotes that like the Christian, although he is in the world, yet, like a ship at sea, he is above the world. In her hands she holds the opened volume of God's Holy Word. She is looking upward, to show that she expects light from above to shine upon the sacred page. With one arm she embraces the cross, signifying that her only hope of Salvation is founded on the death of Jesus Christ.

This is an emblem of that religion which God in his mercy has given to mankind. He who possesses it rests his all—his soul and body, his time and his eternity—upon the atonement of our Lord and Saviour Jesus Christ. While some are trusting to the mercy of God out of Christ, and others to their self-righteousness; others

again to the intercession of men, women, and angels, his language is, 'Tis all my hope, and all my plea, for me the Saviour died. God forbid that I should glory, save in the cross of our Lord Jesus Christ. The cross of Christ is the mighty lever that is to roll the world back again to God. All true Christians have so understood it.

Constantine the Great took advantage of this fact—the common faith of the early Christians in the power of the cross. When going to fight against Maxentius, he related to his army that he saw (some say in a vision) a cross in the sky bearing this inscription, *εν τούτω νικα*, “*By this conquer.*” It inspired the soldiers with courage. The cross was seen inscribed on every banner; the emperor led his army to triumphant victory.

The Holy Scriptures are very precious to him who has true faith. He regards them as the words of God—as a divine proclamation of grace to man—as a record of parental love—as a history of his dear Redeemer, and of his own redemption—as the title-deed of his own glorious inheritance—as the only rule of his faith and practice. With its sacred leaves open before him, he looks upward and prays. “O Lord, open thou mine eyes, that I may behold wondrous things out of thy law.” While some neglect and despise the Holy Book, and others depend upon human creeds, and the musty traditions of “the Fathers,” he exclaims, “O how I love thy law! Thy statutes have been my songs in the house of my pilgrimage.”

By his faith in the cross, the Bible, the power of prayer, and the influences of the Holy Spirit, the Christian overcomes the world, enjoys communion with God, becomes meet to be a partaker of the inheritance of the saints in light, and finally to join in the song of Moses and of the Lamb for ever.

Then embrace Religion, “and you shall be presently installed in the possession of all the benefits and immunities of the Redeemer’s purchase without deduction, and without qualification you shall emerge from under the dark shadows of the fall, into the effulgence of the light, and the plenitude of the joy of a renovated, heaven-born nature; and the silent tide of oblivion shall instantly close for ever over all your past sins, and you shall be immediately admitted into the circle of the redeemed of the Lord.

“Your brow shall be incircled with a double diadem of life and righteousness; a patent to all the titles and illustrious dignities of the nobility of heaven shall be made out for you, which nothing in

time or eternity shall alienate or rescind. Paradise shall unlock for you its everlasting gates, and you shall behold the interminable future through a vista of the brightest hopes and inherit a name immortal in the records of glory."





“Which hope we have as an anchor of the soul, both sure and steadfast.”—HEB vi. 19. “For we are saved by hope.”—ROM. viii. 24.

HOPE.

On Truth's substantial rock, Hope takes her seat,
 While waves tumultuous dash against her feet;
 The sky with blackness now becomes o'erspread;
 The tempest threatens her devoted head:
 Louder, and louder still, the thunders sound;
 The lightning flings its fearful glare around;
 Creation trembles; but fast anchored there
 Hope sits unshaken, never in despair;
 With eyes turned upward, whence her help descends,
 See waits expecting, till the tempest ends.

HOPE is represented in the picture above as being seated upon a rock. Worldly hope has always some supposed foundation on which it relies. But Christian hope has for a foundation the rock of truth, God's most holy word. In the midst of gathering storms, she is depicted looking upwards; this expresses her confidence in God. She leans upon an anchor; this denotes steadfastness and trust. Hope was compared to an anchor, by ancient writers. Thus Socrates expresses himself: “To ground Hope on a false supposition, is like trusting to a weak anchor.”

The hope of heaven is represented by the apostle Paul, as the anchor of the soul. We see the propriety of this figure when we consider that the world is like a tempestuous sea, full of dangers. The course of the child of God, the voyage; heaven, the port, or

harbour, which he expects and desires to gain. Sometimes when a ship rides at anchor, dreadful storms arise, the wind blows with fury, the tempest howls, and waves roar and beat against the vessel. But if the ship be what is termed sea-worthy, that is, firm, strongly put together; if, at the same time, the cable be strong, and the anchor bites, or strikes its fluke deep into good holding ground, all will be well. The storm may rage, rocks and quicksands may lie to leeward, threatening destruction, yet will she be secure. It is true, she will have to send down her topmasts and yards, and keep anchor-watch, yet will she ride out the gale.

By this we may see that the proper use of hope to the Christian, is to keep the soul calm and secure in the day of adversity. Hope does not remove trouble; it sustains the soul in the time of trouble. The anchor does not dispel the storm; it does not quiet the roaring waves, arrest the rolling thunder, nor bid the winds be still: but it enables the vessel to ride out the fury of the gale; it keeps her from being driven on the rocks of death. The most pious Christian does not find himself exempt from the cares and calamities of this life, nor free from the conflicts and difficulties of the Christian life. He often finds himself "toss'd upon life's raging billows;" but under these circumstances the hope of heaven as the anchor of the soul, keeps him steady.

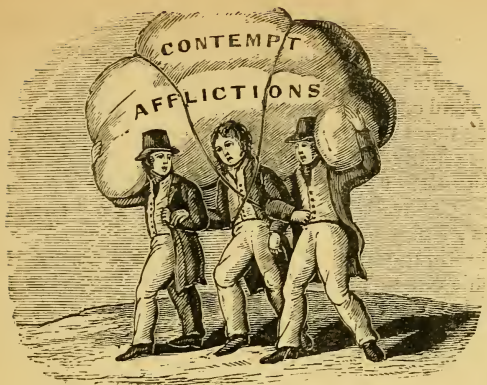
"Which hope we have," says the apostle, "as an anchor to the soul, both sure and steadfast." This hope preserves him from being dashed to pieces against the rocks of temptation, destruction, and despair; it at the same time imparts a delightful sense of security in the day of trial, a blessed sense of peace amid a sea of trouble. It inspires fortitude and boldness in the cause of God. "Hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which is given unto us."

Among the Arabians, the water-melon is known by the name of "*batech*," which in the Hebrew language signifies *hope*. The melon, by its tendrils, clings to whatever it can lay hold of. Just so, hope: the Christian's hope clings to God, his promises, his faithfulness, his love. "The water melon is cultivated on the banks of the river Nile," says a traveller. It serves the Egyptians for meat, drink, and medicine. It is eaten in abundance by even the richer sort of people, but the poor scarcely eat anything but these." This affords a good illustration. What, indeed, would life be without hope!

Man never is, but always to be blest.

Take away hope, and you take away the enjoyment of prosperity; deprive man of hope, and you take away the only support and solace of adversity. The most happy, the most prosperous, without hope, would soon become the most wretched. The poor and afflicted, without it, would sink at once into the gulf of despair. To deprive man of hope, is to rob him of his dearest treasure. Extinguish hope, and you extinguish life, for who could live without hope? It is the last lingering light of the human breast. "It shines when every other is put out. Quench it, and the gloom of affliction becomes the very blackness of darkness—cheerless and impenetrable."





“Bear ye one another’s burdens, and so fulfil the law of Christ.”—GAL. vi. 2

BROTHERLY KINDNESS.

Lo! the poor pilgrim bends beneath his load,
 And travels wearily his length’ning road;
 Contempt’s vast weight, back’d by afflictions sore,
 Incline him now to give his journey o’er;
 With groaning sick, with labour faint he stops,
 And on the pathway tottering, almost drops:
 But ere he prostrate falls, relief is near,
 Two brethren of the Christian band appear;
 Their cheerful aid they speedily impart,
 To ease his burden, and relieve his heart;
 His willing shoulder each one runs to lend,
 And on he travels to his journey’s end.

Look at the poor pilgrim. Awhile ago he was bending beneath his burden, unaided, unpitied, and alone. Almost pressed to the earth, he would fain have given his journey over. His heart was sick within him; his bones were wearied; he thought he would lay him down and die. But before he sunk under the pressure, he saw two friends coming towards him. He endeavours now to hold out a little longer. Presently they arrive, and give him a friendly salutation. They do not, like the *Levite*, pass by on the other side; at once they hasten to his relief; each one puts his shoulder to the burden. Now it is lighter; the poor man draws breath; they encourage him with kind words, but still more with

their efficient help. Nor do they leave him until he arrives at the end of his journey.

This is a good emblem of Brotherly Kindness. The burdened pilgrim represents the Christian travelling on in the way of duty, bearing affliction and contempt. Afflictions such as are common to men press heavily upon him; contempt and tribulation, peculiar to those who will live godly in Christ Jesus, almost overwhelm him. His soul is among lions; he is ready to sink beneath his burden. His head is sick, his heart is faint. He says, "I shall one day fall by my enemies; I may as well give up first as last." Just now some Christian brethren—signified by the pilgrim's two friends above—hearing of his circumstances, call upon him, find out his trouble, and immediately propose to help him. They furnish him with pecuniary aid, assist him with their prayers and counsel, and, being the disciples of Jesus, they resolve to bear a part of the reproach of Christ. They unite with their afflicted brother in stemming the torrent of wickedness that runs down the streets, and in advancing the kingdom of God on the earth. All this sympathy and aid makes a new man of him; he again lifts up his head, and goes on his way rejoicing.

The blessed Redeemer established His cross on the earth as the rallying-point for all hearts, that, being softened *there* by divine love, they might be united to God, and that, being divested *there* of all selfishness, they might be united to each other in the bonds of a holy, loving brotherhood. "A new commandment," said the Saviour, "give I unto you, that ye love one another." Hence the words of the apostle, "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

Even under the Jewish dispensation it was ordained that "if thou see the ass of him that hateth thee lying under his burden, thou shalt surely help him."

How much better is a man than a beast! and, compared with the Jew's, how much more powerful is the weight of the Christian's obligation!

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.



“Without shedding of blood there is no remission.”—HEB. ix. 22. We have redemption through His blood, even the forgiveness of sin.”—COL. i. 14.

DIVINE LOVE AND JUSTICE.

Behold where Justice, with her sword raised high,
 In words that echo through the trembling sky,
 Demands, in virtue of the Law's just right,
 That man should perish in eternal night.
 Pale, trembling, fearful, see the culprit stand,
 Nor dares to hope deliverance at hand.
 On wings of grace, and heavenly motion fleet,
 Love hastens, prostrate at the claimant's feet.
 “Me! me behold!” she cries, “on me be pour'd
 The wrathful vial that for him is stored.
 Here, in this heart, plunge deep th' avenging blade,
 My life for his! so Justice shall be paid.”
 'Tis done! the sword is bathed in spotless blood,
 And man, released, returns to life—and God.

IN this picture Justice is seen standing with her sword raised high, ready to fall upon the guilty one. In her left hand she holds the scales of equity; at her side the two tables of the law appear, at the foot of which lies the Holy Bible. In the front of Justice, one is seen in the attitude of a culprit; he hangs his head down in acknowledgment of his guilt. Between the offender and Justice, behold one of celestial mien, in a kneeling posture, with wings outspread; addressing Justice, she points to her uncovered bosom, and asks that the sword may be plunged therein, and that the guilty one may go free. This is *Divine Love*.

This is an emblem of human redemption. A book of laws is given to man, laws which are holy, just, and good, the substance of which is contained in the decalogue, or ten commandments. These laws, whether engraved on tables of stone, or written on rolls of parchment, or printed in books, or impressed on the human heart, have been violated by all mankind, for "all have sinned," and consequently have come short of the divine approbation. The penalty is "death." "The soul that sinneth, it shall die." Thus the matter stands when the sinner is brought before the tribunal of justice.

Justice never forgives, nor makes any allowance for circumstances or human infirmity. The plea put in by Lord Nelson when dying, that "he had not been a very great sinner," will be utterly unavailing. The reply of Justice is, "He that offends in one point, is guilty of all."

But ere the sword of Justice is bathed in the blood of the guilty, Divine Love, in the person of Jesus Christ, interposed, "and poured out his soul unto death, and made intercession for the transgressors." On the hill of Calvary this wonderful scene took place. There Divine Love received the sword of Justice—there the heart of the Son of God bled for guilty man—there He "who knew no sin, became a sin offering for us." Mercy and Truth now meet together, Justice and Peace kiss each other.

"Greater love than this hath no man, that a man lay down his life for his friend; but God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Shout, heaven and earth, this sum of God to man, that God can now be just, and the justifier of him who believes in Jesus.

"Infinite grace! Almighty charms!
Stand in amaze, ye rolling skies!
Jesus the God extends His arms,
Hangs on a cross of love, and dies!

"Did pity ever stoop so low,
Dressed in divinity and blood?
Was ever rebel courted so,
In groans of an expiring God?

"Again He lives, and spreads His hands—
Hands that were nail'd with torturing smart,
By these dear wounds! He looks and stands,
And prays to clasp me to his heart."



“ And all things are of God, who hath reconciled us to Himself by Jesus Christ.
 . . . God was in Christ, reconciling the world unto Himself. . . . Be ye
 reconciled to God.”—2 COR. v. 18, 19, 20.

RECONCILIATION.

Between the bleeding victim, cut in twain,
 Two, once at variance, meet, at one again ;
 Gladly the hand of fellowship impart,
 And pledge the honour of a faithful heart,
 And by the God of life and death agree
 The past to bury in oblivion's sea ;
 They vow each other's interests to befriend,
 And when in need, to succour and defend.
 And as the parted victim lies in death,
 So they adjudge who breaks his solemn oath.

THIS engraving represents two men standing between the two parts of a divided calf. They have been for a long time enemies to each other. Now they earnestly desire to become friends again ; they wish to bury all past differences in the ocean of forgetfulness, and to enter into an agreement mutually to assist and defend each other in time to come. To accomplish this object, they have met together. As a proof of their sincerity, they offer a sacrifice to the object of their religious adoration. The blood of the victim is poured out, the animal is divided into two equal parts. The parts

are placed opposite to each other, space enough being left for the parties to enter between. When this is done, they meet in the middle of the divided beast, where the contract is read or repeated, and by a solemn oath sanctioned and confirmed. This was an ancient and almost universal mode of making contracts. It is referred to by Jeremiah the prophet: "And I will deliver up the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed through the parts thereof."

This is a significant emblem of that reconciliation which is proclaimed by the everlasting Gospel. The holy God and sinful man constitute the parties. Man had, by his sins, separated himself from God, and had, in fact, become an "enemy." God, the offended party, proclaims a truce, and proposes a reconciliation. The place of meeting was Mount Calvary. There Mercy and Truth met together, Justice and Peace embraced each other; the victim, the Lord Jesus Christ. Without shedding of blood there is no forgiveness, and without forgiveness there is no reconciliation; but "God was *in Christ*, reconciling the world to himself," and "Christ is our peace, who hath made *both one*." The terms of the covenant are, "He that believeth shall be saved, and he that believeth not shall be damned."

On this ground, *i.e.*, "*in Christ*," God has sworn to receive to friendship all who come to Him. Here He opens His heart of love—here He bestows more than kingly dignities—here the kingdom of grace is exhibited, and the splendours of the kingdom of glory shadowed forth. But for those "who count the blood of the covenant an unholy thing, there remaineth no more sacrifices for sin, but a certain fearful looking for of fiery indignation, which shall devour the adversaries."

The reconciliation of a soul to God is perhaps the greatest event that can come to pass on earth. It affects three worlds; heaven, earth, and hell. When this takes place, angels, in their flights of mercy, passing over fields of renown, where empires are won and lost, stand upon the wing, and stringing their harps to a loftier melody, they sing the anthem of all-redeeming love, "Glory to God in the highest, on earth peace, and good-will toward man."



“ That we might receive the adoption of sons ; . . . and if a son, then an heir of God.”—GAL. iv. 5, 7.

ADOPTION.

See here the king, in regal splendour clad,
 Comes forth to meet the ragged, friendless lad ;
 Attended by his sons, a princely race,
 He comes to manifest his royal grace :
 In one hand, see ! he bears a crown of light,
 And with the other takes the hapless wight,
 And up the steps he leads him, pale with dread,
 And sets the diadem upon his head,
 His rags removed, with regal robes he's dressed
 And o'er his shoulders thrown the purple vest.
 The royal youths look on with mute surprise,
 While pleasu re dances in their generous eyes.
 The imperial gates on golden hinges swing,
 And crowds advance, and hail the new-made king.

A MONARCH is here seen standing arrayed in his robes of state and crown of glittering gems. He has left his guests within the palace; and has come forth; he holds in his hand a crown of purest gold. On the steps he meets a poor ragged boy; he intends to make him an object of his especial favour. He takes him kindly by the hand, and leads him up the steps. The poor boy trembles; he is greatly afraid. The king places the crown upon his brow; he commands that royal robes be brought forthwith, to clothe him withal.

Moreover, he orders that proclamation be made, announcing that he is received among the princes of the realm.

Some of the king's sons are seen standing behind. They look on with wonder, but not with jealousy. They appear delighted at what they see; they embrace him as a brother. The news reaches the inside of the palace; the inmates hasten out to congratulate the new-made king. He returns with them, and takes his seat at the banquet, amid strains of music and the voice of song.

This is an emblem of Adoption. The king represents the Almighty Father, King of heaven and earth. The king's sons signify the angels, who have never sinned. The boy in rags represents the sinner, man. The sinner, "wretched and miserable, and poor, and blind, and naked," is driven by the storms of guilt and anguish that beat upon him to seek a place of refuge.

"Whither shall I flee?" he asks, in the agony of his soul. He resolves: "I will arise, and go to my Father." Thus in all his misery, he presents himself before the King, Jehovah.

Whereas the king is seen coming forth from his palace, and taking the poor boy by the hand; this is to show how willingly God receives the poor penitent who comes to Him in the name of the Mediator. When he was yet a great way off, he saw him, and had compassion on him. He takes him by the hand, saying, "Him that cometh unto me, I will in no wise cast out." He places a crown on his head, that is, He adopts him as His own son; He makes him an heir of His eternal glory.

Now He has a childlike confidence in God as his Father; God having sent forth the spirit of His Son into his heart, crying, Abba, Father. He takes his place among the children of God, lost in wonder, love, and praise. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."

The angels, those elder sons of the Almighty, gladly welcome the adopted to their number; they receive him as one that was lost, and is found; that was dead, and is alive again; and henceforth minister to him as an heir of salvation.

Not all the nobles of the earth,
 Who boast the honours of their birth,
 Such real dignity can claim,
 As those that bear the Christian name
 To them the privilege is given
 To be the sons and heirs of heaven

DR. S. STENNETT.



“For they loved the praise of men more than the praise of God.”—JOHN xii. 43.

SPIRITUAL PRIDE.

See where the Pharise inflated stands,
 And sounds his praise abroad to distant lands,
 Himself his trumpeter, he blows, not faint,
 That all may hear, and own him for a saint ;
 His lengthen'd notes in sonorous accents say,
 “ I do—I think—I give—I fast—I pray !”
 No bankrupt he, for lo ! to feed his pride,
 See bale on bale, close pack'd, stand by his side.
 The beggar comes, worn down with grief, and cold ;
 He's soon discharged, for Pride has little gold.
 He doles his pittance into mercy's hat,
 And loud applause he asks, in full for that.
 The gaudy peacock, strutting in the rear,
 Is but a figure of this trumpeter ;
 It struts, and swells, and spreads its plumes abroad :
 So he, absorbed in self, forgets his God.

THIS engraving represents a man who appears to be on very respectable terms with himself. He is sounding a trumpet before him ; he is very anxious that everybody should know when he performs what he conceives to be a good action. A poor man is asking charity ; he never refuses a trifle, provided he has his trumpet with him. Up it goes, and, with a long blast, he calls the distant passengers to behold him. At the side of the trumpeter are seen several bales of

goods; these are his stock in trade. Behind is seen the peacock, strutting, swelling, and displaying his brilliant train. A proper emblem of this proud trumpeter.

The above cut is an emblem of Spiritual Pride. The trumpeter, giving a little small-change to a beggar, and apprising everybody of the fact, denotes one who loves to make a parade of his religious performances. Does he give to benevolent objects? it is that he may receive the praise of men. Does he fast, or pray, or worship? it is that he "may be seen of men." On the house-top, through the newspapers, and other sources of circulation, he proclaims his good deeds. He conjugates all his verbs in the first person only: "I visited," "I preached," "I prayed," "I gave," etc. Thus the praise of worms becomes necessary to his existence; on this food he grows fat: deprive him of it, and he will pine away, and die of atrophy. He sacrifices to his own net; he burns incense to his own drag. Self is the god he adores. The "bales of goods" denote that he is stocked with self-righteousness. In his own opinion, he is "rich and increased in goods, and has need of nothing." The peacock, after all, has just as much religion as he has.

The hypocritical Pharisees of the Saviour's time were men of this stamp. They sounded a trumpet before them, under pretence of calling the poor together; but in reality it was to say, "Look at me." They had "their reward." In the east, the practice varies. It is said that the dervishes, a kind of religious beggars, carry with them a horn, which, when receiving alms, they blow in honour of the giver.

All pride is pretty much alike, in its nature and effects. It is produced in some persons by noble birth and great natural abilities; in others, by wealth and learning; in others, again, by certain ecclesiastical endowments, such as an office in the church, the gift of praying, or of preaching, etc. These things are all alike good in themselves, but the hearts of the possessors being unsanctified, the gifts are abused, and the Giver neglected.

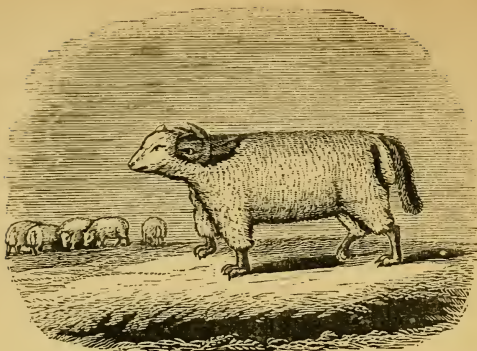
He who possesses true religion will be truly humble. Humility is the only proper antidote for pride. When humility enters, pride departs, as flies the darkness from the sun. To slay pride, and teach man humility by example, the blessed Saviour took upon Him the form of a servant. He made Himself of no reputation; He humbled Himself unto death, yea, even unto the death of the cross. Oh, wonderful humility! oh, boundless grace!

Pride renders its possessor truly miserable in this life. The Father

of spirits alone can fill an immortal spirit. The man of pride rejects the blessed God, and depends for happiness on the applause of man. This is uncertain, unsatisfying, and transitory. Witness the case of Haman, who, notwithstanding the "glory of his riches," "the multitude of his children," and his princely preferment, was truly wretched. "All this availed him nothing," so long as his voracious pride went without its accustomed fee—so long as one man refused to bring his tribute of homage. But pride will render its possessor miserable to all eternity. "How can ye be saved who seek honour one of another, and not the honour that cometh from God only?"



RELIGIOUS EMBLEMS.



“ Beware of false prophets, which come to you in sheep’s clothing ; but inwardly they are ravening wolves.—*MATT. vii. 15.*”

HYPOCRISY.

See in the distance there, those harmless sheep ;
Nor watch or ward at any time they keep ;
Well pleased, along the pastures green they tread,
And unsuspecting crop the flowery mead :
The shepherd slumbers in the noontide’s shade,
His flock forsaken, and his trust betrayed.
The wolf draws near, in sheepskin shrewdly dress’d,
He bleats aloud, and mixes with the rest ;
They prick their ears, and look with some surprise,
But can’t detect him in his deep disguise.
He marks his time ; when they are all asleep,
He slays the lambs, and tears the silly sheep.
Thus all false teachers are on ruin bent,
And by Apollyon on their mission sent ;
Without, the clothing of Christ’s flock they wear,
Within, the heart of ravening wolves they bear.

THE engraving shows a wolf in disguise, and a flock of sheep in the background. The shepherd is absent from his charge ; the sheep wander on without any to control their movements. The green pastures and verdant meadows afford them plenty of employment. Innocent themselves, they suspect no danger. But the wolf comes ; he comes, too, in deep disguise, not in his true character ; not as a wolf, but as a sheep. The flock are deceived ; he mingles with them ; he marks his time. First one straggler, and now

another, fall victims to his tooth of blood. At length, in an unguarded moment, he kills all the lambs, and tears and worries the entire flock. But think not that the ravening wolf escapes without punishment. No; the owner of the flock sees what has been done; he discovers the enemy, and kills him. He leaves his carcass on the ground, a warning to all wolves in sheep's clothing.

In comparing small things with great, the Saviour compared the false prophets, or teachers, to a wolf in sheep's clothing. "Beware," said He, "of false prophets, who come to you in sheep's clothing; but inwardly they are ravening wolves." Hypocrisy consists in acting a part or character not our own. There are hypocrites in all professions, and a great deal of hypocrisy in the world. Men of low degree are vanity, and men of high degree are a *lie*. Both of them together, laid in the balance of sincerity, would be found wanting.

Of all hypocrites, the false teacher of religion is the most dangerous. He it is that scatters firebrands, arrows, and death. True Christians are honest themselves in their professions of piety and unsuspecting of others; they do not mistrust. This exposes them to the schemes of hypocrites. Sometimes, also, the true teacher is absent from his charge. Of this circumstance the false teacher will avail himself. Satan is never asleep or absent. It is his business to sow tares; he selects his time, "when men sleep;" he selects his agents, his own children; assists them in disguising themselves, and sends them forth to their hellish work.

Armed with the whole armour of Satan, the false teacher approaches the children of God. He begins by cant; he talks gospel truth sometimes; he insinuates, wheedles, and flatters, until he has gained confidence; then he addresses himself to his task in good earnest. Young converts are beguiled from the simplicity of the Gospel; the weak in the faith are perplexed and turned out of the way; the rest have their confidence weakened, their peace destroyed, and their souls put in danger. His object is to scatter, tear, and kill, and secure the fleece for a prey. Some are satisfied with the fleece, and suffer the sheep to live; but this son of Satan comes also to tear and destroy. Wolves are now abroad in sheep's clothing. Let the flock of Christ beware. Let the false teachers also beware, because the Chief Shepherd will appear, and cut them in sunder, and appoint them their portion with the hypocrites.

"By their fruits ye shall know them." Fruits are the conduct of a man; his actions are the language of his heart. If the flock would

wait awhile before they suffer themselves to act, they would know that "an evil tree cannot bring forth good fruit."

Let the following marks be attended to in passing judgment:—

1. The false teacher goes to the fold of true Christians, and labours not to convert sinners from their evil ways.

2. The false teacher persuades Christians to leave the fold, instead of helping them to grow in grace and in knowledge, and rejoicing in their prosperity, as did Barnabas.

3. The false teacher speaks evil against the true teachers of the Gospel, instead of regarding them as co-workers with the Lord.





“ For the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.”—Ps. xi. 2. “. . . their tongue a sharp sword.”—Ps. lvii. 4.

SLANDER AND BACKBITING.

Mark ! where the good man unsuspecting treads
 No evil meditates, nor evil dreads ;
 The base assassins from their covert start,
 And sheath the dagger in his bleeding heart ;
 Or shoot their arrows, strung by hate, alack,
 With deadly aim at the defenceless back.
 So smites the slanderer, with poison'd tongue,
 The man—his neighbour—who has done no wrong ;
 Thief-like, he steals what gold cannot replace,
 And, like a coward, dares not show his face :
 A brutish cur, that sneaks along the track,
 Awaits his time, then springs upon the back.

BEHOLD the good man ! He walks leisurely along towards his home ; very likely he has been visiting the house of mourning—drying the poor widow's tears, or feeding and clothing the forsaken orphan. He is probably anticipating much pleasure from the recital of what he has seen and heard to his beloved family. He may be revolving in his mind schemes of future benevolence, or meditating on the goodness of his heavenly Father ; perhaps contemplating the vast concerns of the eternal state. He sees no foe, he hears no hostile step ; he feels himself suddenly wounded, his head swims, he reels, and falls to the ground.

The base poltroons had carefully watched their time, and with the sharp dagger and empoisoned arrow, had cruelly murdered the innocent. The deed is done in secret ; yet all the heavenly world beheld it ; and under cover of darkness they escape, but not for ever. The earth refuses to cover the blood of the murdered.

This emblem sets forth the sin of slander or backbiting, which is of all things whatsoever, the most abominable, and most to be detested. The slanderer contains within himself almost all the vices of other transgressors. He is for the most part a *liar* of the very worst class. Whether he forges the calumny himself, or retails that of others it matters not ; he is still a liar in the sight of God and man. Not only so, the slanderer is also a *thief*—a robber of the first magnitude, for

. . . He who steals my purse, steals trash.

* * * * *

But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

Look again at the brow of the slanderer, and you will see another title of infamy—that of *coward*. He dare not say to the face what he so freely utters behind the back. Thus he *bites the back*. He resembles a snappish dog often seen in the streets, running after passengers and biting their heels. Furthermore, the slanderer is in the sight of God a *murderer*. He must necessarily hate the person slandered ; but “he who hateth his brother is a murderer.” Injury is added to hatred, which renders the case worse. Reputation is more precious than life. Thus the man or woman who makes or vends a slander must be known and read of all men as a *liar*, *coward*, *thief*, and *murderer*.

The slanderer's tongue is a four-edged sword. It wounds the hands of him who uses it ; it wounds the ears of those who listen to it ; it wounds the heart of him who is the object of the thrust ; it strikes at the throne of God, and breaks His law. Slander excludes the miserable perpetrator from the kingdom of heaven. “Who shall dwell in thy holy hill, O Lord ?” “*He that backbiteth not with his tongue.*” Death and life are in the power of the tongue. A wholesome tongue is a tree of life ; a polluted tongue is a *upas* of death. It may be warmed with a seraph's flame or set on fire of hell ; a world of iniquity, or a universe of good ; an unruly evil full of deadly poison, or a well-ordered system, transmitting the blessing of an endless life. Therewith we bless God, even the Father, therewith curse we men made after the image of God.

The Jewish Rabbis tell the following story : "A certain man sent his servant to market to buy some good food. The servant returned bringing with him some tongues. Again he sent the same servant to buy some bad food. The servant again brought tongues. The master said : 'What is the reason, that when I sent you to buy good and bad food, you brought tongues?' The servant answered, 'From the tongue both good and evil come to man. If it be good, there is nothing better ; if it be bad, there is nothing worse.'"





“The tree corrupt, and his fruit corrupt; for the tree is known by his fruit.”—
 MATT. xii. 33. “Every tree which bringeth not forth good fruit is hewn down,
 and cast into the fire.”—MATT. iii. 10.

THE TREE OF EVIL.

Here, in dread silence, on the blighted heath,
 Behold! the Tree of Evil, and of Death;
 No heavenly breeze throughout the region blows;
 No life of Love exists where'er it grows;
 No flowers of Hope around it it ever bloom;
 No fruit of Faith e'er yields its rich perfume;
 Fell Unbelief strikes deep its deadly root;
 The branches bend with most pernicious fruit;
 The Pride of Life, and Fleshly Lusts hangs there,
 Emblems of misery, anguish, and despair.
 Two men employed in different ways you see,
 To rid the groaning earth of this bad tree:
 One only lops a branch just here and there,
 That makes its neighbour more productive bear;
 The other, by experience taught to know,
 Aims at the root his well-directed blow;
 Blow after blow through the wide heath resound,
 And with a crash, it falls and strews the ground.

THE Tree of Desolation stands alone upon the blasted heath. It sheds its baleful influence far and wide. No dewy meads, nor grassy plains, nor verdant lawns, are seen around; no blushing fields, waving luxuriantly the golden ear; no laughing flowers bestudding the

earth with their starry gems; nor spicy groves breathing the odour of delight can live or flourish here. The lowing kine, the bleating fleecy tribe, the choral songsters of the woods, are never heard; in these regions eternal silence reigns. This corrupt tree is altogether of a poisonous quality. Its roots, bark, branches, leaves, and fruit are poison.

Two men are seen at work upon the tree; their object is to deliver the country from so great an evil. The one on the right hand has been employed many years, without effecting anything; he merely lops off a branch here and there: this only adds strength to the remaining branches, and makes them more fruitful; meanwhile, the excised limb sprouts again. The one on the left, more wise, wants to cut the tree down; to this end, he comes prepared with a good sharp axe; he directs his blows at the root of the tree; blow follows blow in quick succession, every stroke tells, and soon the monster tree lies prostrate on the ground.

The Tree of Evil is an emblem of an evil heart; the bad fruit, of a bad life. The unconverted man sheds a deleterious influence all around him. In his soul there is a lack of spiritual graces; faith, love, hope, peace, joy, longsuffering, are all wanting. A spiritual death exists. Unbelief is the poison that corrupts the heart. Thoughts, words, actions, are all poisoned. Faith is put for the whole of religion, and unbelief for an ungodly life. Hence it is said, "He that *believeth* shall be saved," &c.

The fruit of the evil heart is the pride of life, *i.e.*, a love of the honours and glories of the world; the lust of the flesh, *i.e.*, intoxicating drink, gluttony, and adultery, and the various pleasures of sin; the lust of the eye, *i.e.*, love of fine dress, fine furniture, and the vanities of this life. He spends his wretched strength for naught, who labours to reform his outward conduct only. He may make a good Pharisee, but he will never make a Christian. His heart still continues "deceitful and wicked." "First make the tree good, and the fruit will be good also."

He alone is the wise man who "lays the axe at the root of the tree;" who strikes at unbelief; who believes the truth as it is in Jesus. He prays with David, "*Create* in me a clean heart," relying on the promise of God, "a new heart will I give unto you." Thus he is "created anew in Christ Jesus unto good works." He has his fruit unto holiness, and the end everlasting life."

Travellers inform us of a poison-tree found in the island of Java, which is said to have depopulated by its effluvia the country for twelve or fourteen miles around the place of its growth. It is

called *Bohan Upas*. Poisoned arrows are prepared with the juice of it. Condemned criminals are sent to the tree to get this juice, carrying with them proper directions how to obtain it, and how to secure themselves from the malignant exhalations; and are pardoned if they bring back a certain quantity of the poison; but, by the register there kept, not one in four is said to return.





Anger resteth in the bosom of fools."—ECCL. vii. 9. "Cease from anger, and forsake wrath."—Ps. xxxvii. 8.

ANGER, OR MADNESS.

Upon the margin of the silvery flood,
 Come, see the Lion in his wrathful mood.
 His roars terrific from the rocks rebound,
 And nature trembles at the dreadful sound ;
 His furious tail he works from side to side,
 His bristly mane he shakes with awful pride ;
 His eyes, wild rolling, glare with startling light,
 With paw upraised, he stands prepared for fight,
 And wherefore stands he thus with warlike look ?
 He sees his image in the quiet brook.

Man, born to reason, like the foolish beast,
 Lets rage hot boiling fester in his breast ;
 The cause as futile : he himself possess'd
 Of evil tempers, colours all the rest.

Look ! here is the Lion, the king of beasts. See where he stands maddened with rage. The savage monarch is alone ; the beasts of the field hide themselves when he is angry ; his dreadful roar makes them tremble in their dens ; the echoing hills reply to the sounds thereof. Now he becomes hot with passion. He lashes with his furious tail his heaving sides ; he shakes thunder from his shaggy mane ; his eyes dart lightning. See he has raised his murderous paw ; he is ready to grapple with his foe. Terrible he looks in the season of his wrath.

But what has enkindled his rage? What is the cause of this fierce commotion? Nothing but his own shadow. He sees his reflected image in the placid stream. Face answers to face; every indication of passion is faithfully reflected. He beholds no common foe. He prepares himself for mortal combat.

The above engraving is an emblem of Anger, and of the worthless causes that oftentimes give rise to it. Anger is one of the most fierce and deadly passions that agitate the human breast and afflict mankind. Let anger ascend the throne of the human mind, and all other passions, affections, and interests are trampled under foot. A brother lies swimming in his blood; a village is depopulated with the edge of the sword; cities burned amid the conflagration of fire; and kingdoms, given over to the horrors of war, become desolate, pass into oblivion, and are known no more. But who can declare the miseries that flow from anger?

Anger, as a sinful passion is never justifiable; but it oftentimes exists without any real cause whatever. Like the lion in the picture, the man is angry at the reflection of himself; it is his own image that he sees. He imagines, and this is all; his own evil temper colours all besides. The object of his wrath is innocent, perhaps as quiet as an unruffled lake.

Be sure before you give way to anger, that your neighbour has injured you, and then—forgive him. But if even an apparent cause does exist, suppose some one has injured me. Is not this enough? He that sinneth wrongeth his own soul; shall I therefore sin and wrong mine? To have an enemy is bad; to be one is worse. And why should I inflict self-punishment for the crime of another?

There is a degree of madness connected with anger. The angry man is brutishly insane. This is so wherever it is seen; whether we regard it in the conduct of Xerxes, who flogged the waves, and cast fetters into the sea to bind it, because it broke his bridge of boats,—or in its daily outbreaks around us.

But is there no cure for this contagious evil? There is. What is it. When Athenodorus was about to retire from the court of Augustus Cæsar, he gave the emperor this advice: "Remember, whenever you feel angry, that you neither say nor do anything until you have repeated all the letters of the alphabet." This is good: but the following is better: When a man feels himself sinking into the gulf of angry passion, looking by faith on the Lord Jesus Christ, let him exclaim: "Lord, save or I perish!" The rising storm will pass away, and all will be calm and peaceful.



‘The sacrifices of God are a broken spirit.’—Ps. li. 17. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy.”—Prov. xxviii. 13.

REPENTANCE.

On bended knees, replete with godly grief,
 See, where the mourner kneels to seek relief;
 No “God, I thank Thee,” freezes on his tongue,
 For works of merit that to him belong;
 Deep in his soul conviction’s ploughshare rings,
 And to the surface his corruption brings;
 He loathes himself, in lowest dust he lies,
 And all abased, “Unclean, unclean,” he cries.
 From his full heart pours forth the gushing plea,
 “God of the lost, be merciful to me!”
 The light of life descends in heavenly rays,
 And angels shout, and sing, “Behold, he prays.”

BEHOLD here an individual on his knees weeping. He is in great distress of mind; he has retired from the busy walks of life, and comes to this place of solitude, to give vent to his feelings. His groans break the surrounding silence; they return in soft, but melancholy echoes to his ears. Above his head are seen descending particles of heavenly light; a little in the rear stands the plough, imbedded in the opening earth.

This is an emblem of Repentance. The man bowed on his

knees represents the true penitent, whose soul is humbled under the mighty hand of God. He withdraws from the vanities of the world; he is sick of sin; he breaks the silence of solitude with his inquiries of, "Oh that I knew where I might find Him!" He does not, in the pride of self-righteousness, exclaim, "God, I thank thee that I am not as other men," etc. Oh, no! too deeply he feels the plague of his own heart.

As the plough enters the hard soil, and lays bare furrow after furrow, even so has conviction penetrated the heart of the true penitent, and laid bare its deceitful folds, and discovered its once hidden depths of pollution and guilt. He abhors himself in dust and in ashes; he can only say, "God be merciful to me a sinner." The ploughshare of God's convicting Spirit has entered and broken up the fallow ground of his heart; hence he brings the sacrifice with which God is well pleased—that is, "a broken and contrite heart;" and the light of Jehovah's countenance falls full upon his soul, as a token of Divine acceptance.

Repentance consists in a change of mind or purpose, wherein the penitent "ceases to do evil," and "learns to do well." The prodigal repented when he said, "I will arise, and go to my father," and departed. The farmer's son, who, when he had refused to go and work in the vineyard, and afterwards altered his purpose, and went, repented. Saul of Tarsus, when he refused any longer to obey the mandates of the chief priests and scribes, and inquired, "Lord, what wilt thou have me to do?" repented. Thus we see it consists in actually doing the will of God. It is not mere anxiety: Simon Magus had this; nevertheless he was still in the "bonds of iniquity." Nor mere trembling: Felix trembled, yet retained his sins. Nor remorse: Judas had this, and died in despair; and Dives also, though in the regions of the lost.

Repentance is the gate of heaven. It is the condition, upon the fulfilment of which depends eternal life. "You repent, and I will forgive." Hence the ambassadors of heaven have invariably directed the attention of sinners to this as a first step towards obtaining the favour of God, and every promised blessing. The prophets, in their denunciations, John of the desert, in his fiery exhortations, the Saviour, in His divine instructions, and the apostles, in their warm appeals, enjoined upon every soul "repentance toward God."

Through this gate all have passed, who have at any time been

recognised by the Almighty as his servants. The children of Israel passed through it, typically, when they ate the bitter herbs—before they beheld the pillars of cloud and of fire in the wilderness; Isaiah, ere he touched the sacred harp of prophecy; Elijah, ere he ascended in the chariot of ethereal fire; Ezekiel, before he gazed upon the visions of the Eternal; Daniel, before the Angel of God pronounced him, “Blessed;” Paul, ere he was “caught up to the third heaven;” and John of Patmos, before the glorious revelations or “Alpha and Omega,” filled him with wonder and astonishment; and “the hundred and forty-four thousand,” ere they sung the song of Moses and of the Lamb. Repentance is a sacred duty. “God now commands all men everywhere to repent.” Why? “Because all have sinned, and come short of the glory of God;” and “Except ye repent, ye shall all likewise perish.”





“The wicked flee when no man pursueth, but the righteous are as bold as a lion”
 PROV. xxviii. 1.

FEARFUL AND FEARLESS.

Here is depicted plainly to the eye,
 The wicked fleeing when no foe is nigh.
 The thunder echoing in its deep-toned peals,
 Alarms his conscience, and awakes his heels.
 The winds low whistling through the hollow tree,
 A call from justice is, from which they flee;
 The rolling torrent, in its murmur loud,
 Appears the shout of the pursuing crowd ;
 Each object looming through the gloom of night,
 His fear increases, and augments his flight.
 Not so the Righteous; see him walk along,
 Bold as a lion, as a mountain strong.
 Courageous heart, he fears no rude surprise,
 He trusts in Jesus, and all else defies.

THIS engraving shows a man running as it were for his life
 On the other hand is seen one who walks steadily and boldly
 forward. The former is Fearful; he is alarmed at everything he
 sees and hears; he is afraid of his own shadow. The distant echo
 of reverberating thunder strikes terror into his heart; the autumnal
 breeze, rustling through the falling leaves, makes him afraid; the
 neighbouring torrent, as it tumbles down the mountain ravine,
 causes him to fear. He cannot endure darkness, neither can he

bear the light. He is afraid of company, yet he fears to be left alone. Now he is fleeing when there is none pursuing.

How different the fearless man ! See how boldly he walks along. The gloom of night is nothing to him : he appears to fear no evil. While others are running, he stands his ground ; while they are afraid, his heart is strong.

This emblem is descriptive of two characters : of the Righteous and of the Wicked. It is the *wicked* who flee when none pursue. Their guilty conscience transforms every object into an enemy ; therefore they are in fear where no fear is, and flee away in terror.

A Christian king of Hungary, talking one day with his brother, who was a gay, thoughtless courtier, upon the subject of a future judgment, was laughed at by his brother for indulging in "melancholy thoughts." The king made no reply. There was a custom in that country that if the executioner sounded a trumpet before any man's door, that man was led instantly to death. The king ordered the trumpet to be sounded that night before the door of his brother, who on hearing the dismal sound, and seeing the messenger of death, was greatly alarmed. He sprang into the presence of the king, beseeching to know how he had offended. "Alas, my brother !" replied the king, "you have never offended me ; but if the sight of my executioner is so dreadful, shall not we, who have so greatly offended God, fear to be brought before the judgment-seat of Christ ?"

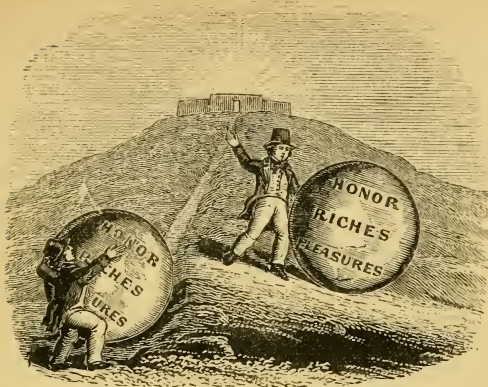
Volney, a French infidel, it is well known, was frightened during a storm, while some Christian ladies, his fellow-passengers, bore all with unruffled composure. Voltaire, a Frenchman also, and of the same stamp, affected to despise the Christian religion during life ; yet on his death-bed he sent to Dr. Tronchin, a priest, to administer to him the sacrament. It was affirmed of him that he was afraid to be left alone in the dark.

The righteous man is afraid of nothing but sin. He goes forward in the path of duty, though dangers grow thick around him. He enters the burning, fiery furnace, and grapples with its curling flames. He descends into the den of lions, the king of beasts crouches at his feet. In the storm at midnight, tossed upon the raging billows, he is calm in the presence of the God he serves, and to whom he belongs. In earthquake's shock, when temples are falling, earth opening, and ruin reigns around, he stands fearless amid the desolation, exclaiming, "Therefore will we not fear, though the earth be removed out of its place." Descending the

dark vale of death itself, he says exultingly, "Though I walk through the valley and shadow of death, I will fear no evil." And when the last enemy stands full in his presence, he sings triumphantly :

"Lend, lend your wings; I mount—I fly
O Grave, where is thy victory?
O death, where is thy sting?"





“They profess that they know God ; but in works they deny him.”—TITUS i. 16.
 “If any love the world, the love of the Father is not in him.”—I JOHN. ii 15.

THE TWO WORLDINGS.

Lo ; here spread out the plains of heavenly light,
 And narrow way, that ends where all is bright.
 Behold, with globes upon the lightsome green,
 To different work address'd, two men are seen.
 With careless ease one rolls his Globe along,
 And follows after full of mirth and song ;
 The other strives to move his world's vast weight,
 Uphill, towards the bright shining gate :
 He strives in vain ; the globe, though in the track,
 Still downward tending drives him farther back,
 And though they seem contrary roads to go,
 Thy meet together in the vale below.

Thus some pursue an open course of sin ;
 Some Christ profess, yet hold the world within.
 Though these appear to play a different game,
 Their fate is equal, and their end the same.

In the engraving, two men are seen employed in rolling globes. The one on the right hand has very easy work of it; he is going down hill; his globe rolls on rapidly. He follows after with great glee and merriment; soon he is out of sight below. The man on the left is seen with his globe in the path that leads to the gate of brightness. He is striving to make his way towards the gate of

light, with the ponderous world before him. In vain he struggles, and heaves, and lifts; it still presses down upon him, and bears him backward, till at length he finds himself at the bottom of the valley, where he meets his neighbour, who laughs heartily at him for taking so much trouble to effect what he accomplished so easily.

This picture represents two kinds of worldly characters, who both equally miss of heaven in the end. The gate of light shows the entrance to the New Jerusalem; the pathway signifies the way of holiness, leading thereunto; the man on the right, rolling his ball along so gaily, represents the professed man of the world. He has chosen *honours*, *riches*, and *pleasure* for his portion. These combined, form the deity that he worships. Where they lead he follows; where they tarry, there he also abides; hence he turns his back upon the way of life, and upon the glories of the upper world.

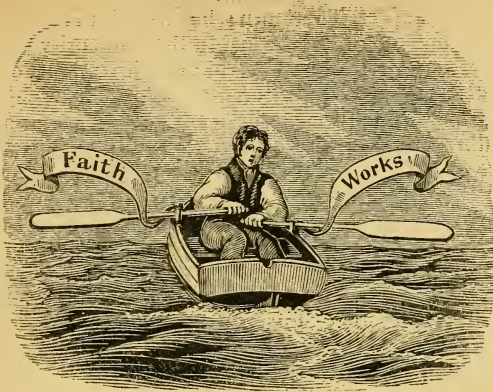
He is no hypocrite—not he; he glories in his conduct; he will have nothing to do with church or minister, prayer-book or Bible. He says in his heart, “There is no God,” and casting off all fears, he hastens down the road that leads to death, and receives the doom which awaits “all those who forget God.”

He on the left represents one who, while professedly a follower of Christ, yet loves the *honours*, *riches*, and *pleasures* of the world. He thinks the Bible may be a true book, and heaven worth having when he can have no more of earth, therefore he is found in the way. He professes to love God, but in works he denies Him; consequently, he makes no progress heavenwards. The world is too much for him; it obtains more and more power over him, until it, after having made him miserable on earth, sinks him into the gulf of woe, where he receives his portion with the “*hypocrites and unbelievers*.”

“When in the light of faith divine,
We look on things below,
Honour and gold and sensual joy,
How vain and dangerous too !

Honour’s a puff of noisy breath :
Yet men expose their blood,
And venture everlasting death,
To gain that airy good.

The pleasures that allure our sense,
Are dangerous snares to souls !
There’s but a drop of flattering sweet,
And dashed with bitter bowls.”



‘Seest thou how faith wrought with his works, and by works was faith made perfect?’—JAMES ii. 22.

FAITH AND WORKS.

Lo! where the Boatman stems the flowing tide,
 And aims direct his little bark to guide;
 With both oars working he can headway make,
 And leave the waters foaming in his wake;
 But if one oar within the boat he lays,
 In useless circles round and round he plays.
 So Faith and Works, when both together brought,
 With mighty power, and heavenly life are fraught,
 To help the Christian on his arduous road,
 And urge him forward on his way to God:
 If Faith or Works, no matter which, he drops,
 Short of his journey’s end he surely stops.

Look at the honest waterman plying at his daily occupation. He has just left a passenger on the other side. See with what precision he guides his little boat. By pulling both oars with equal strength, he makes rapid progress, and steers straight. He leaves the waters foaming in his track; this is called his wake. If he should lay in either of his oars, his progress would at once be stopped. As long as he plies both, he goes a-head; but let him pull but one, ever so hard, and he could not advance a foot. Round and round he would float, in eddying circles, for ever. In vain

would his passengers await his arrival—in vain would his wife and little ones expect his return; he would never more return; probably drift out to sea, and be lost in the immensity of old ocean.

The above engraving is an emblem of Faith and Works united. The Christian has a “calling,” or occupation, in which he makes progress so long as faith and works are united. They are to him as a propelling power, urging him forward in his pathway to immortality. He exerts a holy influence wherever he goes, and leaves a brilliant track behind him. It is seen that a man of God has been there. But let him lay in one of his oars; let it be said of him, “He hath left off to do good,” and his progress in the divine life will at once be checked. Let him lay aside “faith,” and the effect will be the same. He may, indeed, go round and round, like a mill-horse, in a circle of dry performances, but he will never reach the Christian’s home. In vain will his friends, who have gone before him, expect his arrival; he will never see the King in His beauty. The current of sin will bear him outward, and downward, and land him eventually in the gulf of the lost.

Some there are who have “faith,” yet who are destitute of “good works.” “The devils believe,” but they neither love nor obey—devils they continue. Deists again, men who believe in the being and unity of God, but reject the Bible as an inspired book, have faith. But are their works perfect (good) before God? will their faith save them? All antinomians are of this class.

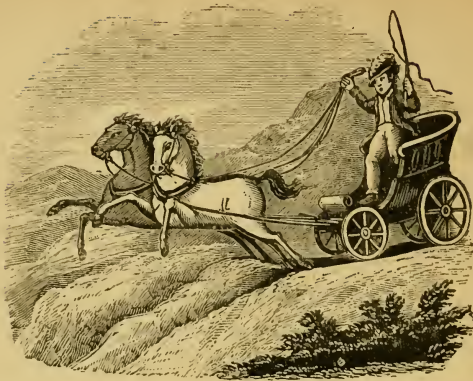
Some, on the other hand, strive to abound in “works,” who yet are destitute of “faith.” Cain, who brought his offering, and slew his brother Abel, was of this class. The Pharisees, who paid tithes of all they possessed, and who cried out, “Crucify Him! crucify Him!” were also of this number. The professors of “good works” in our own day, who have no true faith in Christ, are of this number; for all offerings whatsoever, that are not perfumed with the odour of Christ’s sacrifice, they are an abomination to the Lord.

In Abraham we see faith and works admirably combined. “He believed God, and it was counted to him for righteousness,” “and he was justified by works, when he had offered Isaac his son upon the altar.” “Thus faith wrought with his works, and by works was faith made perfect.”

In fine, where there is a scriptural “faith,” that faith which is the evidence or conviction of unseen realities, there will be “works” corresponding thereto, as surely as there is life while the soul is in the body.

On the other hand, where there is no true faith, there can be no "works," acceptable to God, no more than there can be life when the soul has left the body. "For as the body without the spirit is dead, so faith without works is dead also.





“With a furious man thou shalt not go.”—PROV. xxii. 24. “The simple pass on and are punished.”—PROV. xxii. 3.

PRECIPITATION, OR RASHNESS.

Behold the rash, impetuous charioteer.
 Who, reckless, urges on his wild career;
 Dangers and darkness thick around him grow,
 High cliffs above, and yawning gulfs below;
 Yet much at ease. In neither fear nor pain,
 He smacks his whip, and freely gives the rein;
 Rocks vast, precipitous, he dashes by,
 But frightful chasms now before him lie;
 Down, down the dreadful precipice he flies,
 And, dashed to pieces, for his rashness dies.

Thus wilful youth to passion gives the reins,
 And lengthen'd grief, for pleasures short, obtains;
 By passion drawn, before he's well aware,
 He sinks o'erwhelm'd in misery and despair.

THE youth above is seen driving furiously along paths replete with danger. The road, if road it may be called, becomes more and more hazardous. He labours not to curb the fiery steed, whose speed increases every moment. Instead of restraining them, he cracks his whip, and loosely gives the rein. He appears to be wholly unconscious of his imminent peril. Abrupt cliffs hang over his head, deep, and awful ravines open on each side of the path. His situation becomes still more dangerous; right a-head a frightful gulf pre-

sents itself to his eyes, now beginning to open. With the rapidity of lightning he approaches the dreadful brink; on the coursers fly. Now he sees his danger, and strives to check them. It is in vain; they have had the rein too long; their blood is up. With a fearful bound, over the precipice they go; horses and driver are dashed to atoms against the rocks, and are seen no more.

Ancient philosophers used to compare human passion to wild horses, and the reason of man to the driver, or coachman, whose business it was to control and guide them at his pleasure. Alas! that many men have more command over their horses than they have over themselves. This is a melancholy truth. Their proud chargers are taught to stand still, to gallop, to trot, and to perform, in short, all kinds of evolutions with perfect ease; while the passions run away with their rightful owners; they will not submit to be guided by reason. It is of far more importance that a man should learn to govern his passions than his horses. Our passions, like fire and water, are excellent servants, but bad masters. Horses, to be useful, must be governable; but to be governable, they must be broke in betimes, and thoroughly. So with the passions, otherwise their power will increase over that of reason, and in the end lead to ruin.

Philosophy may do much in enabling us to govern the passions; religion, however, can do more. It is said of Socrates, who had a wretched scold for a wife, that one day, when she was scolding him at a great rate, he bore it very patiently, controlling himself by reason. His unruffled composure enraged her still more, and she threw a bowl of dirty water in his face. Then he spoke. "It is quite natural," said he, smiling, "when the thunder has spent its fury, and the lightning its fires, that the teeming shower should descend."

But religion is more easily obtained than philosophy, and it is far more powerful. It imparts a gracious, influential principle that enables whosoever submits to it, to govern his passions, and even to love his enemies, and thus to conquer them.

Many have conquered kingdoms, who could not conquer themselves. Thus Alexander, who, being a slave to his passions, slew Clytus, his most intimate friend. And, far better than the laurels that have been woven for the conquerors of ancient and modern times, the Almighty himself has prepared a diadem of glory for the self-conquered, bearing in letters of heavenly light this inscription: "*He that ruleth his own spirit is better than he that taketh a city.*"



“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?”—ISA. lv. 2.

VAIN PURSUITS.

The truant urchin has forsook the school,
 To learn betimes how best to play the fool;
 O'er hedge and brake, beneath a burning sun,
 With breathless haste, he perseveres to run;
 His folly's cause is pictured to the eye:
 The object what?—A painted butterfly,
 At length outspent, he grasps the trembling thing,
 And with the grasp, destroys the painted wing;
 Chagrined he views, for of that beauteous form,
 Nothing remains, except a homely worm.

So larger children leave important deeds,
 And after trifles oft the truant speeds;
 And if by toil he gains the gaudy prize,
 Alas! 'tis changed—it fades away, and dies.

THE foolish boy, leaving the useful and delightful pleasures of study, runs after a pretty butterfly that has attracted his attention. On he runs, through brake and brier, over hedges and ditches, up hill and down dale; the sun, at the same time, pours down its burning rays upon his uncovered head. See how he sweats, and puffs, and toils! 'Tis all in vain—just as he comes up with the prize, away it flies far above his reach. Still he follows on; now it has settled upon a favourite flower. He is sure of it now; he puts forth his hand. Lo! it is gone. Still he pursues—on and on he runs after the glittering insect.

Presently it alights, and hides itself within the leaves of the lily of the valley. For a while he loses sight of it; again he discovers it on the wing, and again he renews the chase. Nor is it until the sun descends the western sky, that he comes up with the object of his laborious race. Weary of the wing, the butterfly seeks shelter for the night within the cup of the mountain blue-bell. The boy, marking its hiding-place, makes a desperate spring, and seizes the trembling beauty. In his eagerness to possess it, he has crushed its tender wings, and marred entirely those golden colours. With deep mortification, and bitter regret at his folly, he beholds nothing left but a mere grub, an almost lifeless worm, without form and without loveliness.

This emblem aptly shows the folly of those who, whether young or old, leaving the solid paths of knowledge, of industry, and of lawful pleasure, follow the vanities of this life. Corrupt and unbridled passions and vitiated tastes lead, in the end, to ruin.

The way of transgressors is hard, as well as foolish and vain. To follow after forbidden objects is far more laborious than to pursue those only that are lawful. It is said of *wisdom*, that all her ways are ways of pleasantness, and all her paths are paths of peace.

The mind of the youth who is in pursuit of vanities, or of unlawful pleasures, is ever raging like a tempest. Now up, now down—he knows nothing of true pleasure, nothing of solid peace. The object he desires and pursues so ardently mocks him again and again. “To-morrow,” he says to himself, “will give me the object of my wishes.” To-morrow comes—once more it eludes his grasp. Now he becomes uneasy, then impatient, then fretful, then anxious, and then desperate; now he resolves at all hazards to seize upon the prize—it is his own; but ah! the flowers have faded, the beautiful colours have disappeared; the angel of beauty is transformed into a loathsome object. His eyes are opened; and, alas! too late, disappointed and remorseful, he learns the truth of the maxim, that “it is not all gold that glitters.”

“Man has a soul of vast desires;
He burns within with restless fires:
Toss'd to and fro, his passions fly
From vanity to vanity.

Great God! subdue the vicious thirst
This love to vanity and dust;
Cure the vile fever of the mind,
And feed our souls with joys refined.”



‘The high ones of stature shall be hewn down, and the haughty shall be humbled.’—ISA. x. 33.

DANGER OF GREATNESS.

The clouds assemble in the blackening west,
 Anon with gloom the sky becomes o’ercast,
 United winds with wide-mouth’d fury roar,
 Old ocean, rolling, heaves from shore to shore ;
 With boiling rage the waves begin to rise,
 And ruffian billows now assail the skies ;
 The hardy forests, much affrighted quake,
 The hills, too, tremble, and their mountains shake ;
 The oak majestic, towering to the skies,
 Laughs at the whirlwind, and the storm defies ;
 Spreads wide its arms, rejoicing in its pride,
 And meets unbending the tornado’s tide ;
 The winds prevail, one loud tremendous blow
 The monarch prostrates, and his pride lays low ;
 While the low reed, in far more humble form,
 Unknown to greatness, safe, outlives the storm.

THE storm rages. The sturdy oak, the growth of centuries, lifts its proud head towering to the heavens ; it spreads abroad its ample branches, giving shelter to birds and beasts. For a long time it resists the fury of the hurricane, but ’tis all in vain : with a mighty crash it is overturned ; its very roots are laid bare, its branching honours are brought low ; birds, beasts, and creeping reptiles now trample upon its fallen greatness.

But see: the humble reed, bending to the storm, escapes unhurt. Its lowly position has preserved it from destruction; while its mighty neighbour is no more, it still lives, and grows, and flourishes.

This is an apt emblem of the danger attending upon high stations, and of the security afforded in the less elevated walks of life. It is calculated to damp the ardour of ambition, of that ambition, at least, that seeks to be great only that self may be enriched, or vanity gratified.

This kind of greatness is indeed the most dangerous, and the most uncertain. It is sure to be a mark for others, equally aspiring and unprincipled, to shoot at; while the possessor of this greatness, not being protected by the shield of conscious integrity, falls to rise no more, and the flatterers and dependants being no longer able to enrich themselves, unite in trampling under foot the man they formerly delighted to honour.

Love is not an evil of itself, neither is ambition; but they may both be expended on worthless or sinful objects. Let the youth seek out a proper object for the lofty aspirations of the soul; let him learn to direct them by the providence and word of God. True greatness consists in goodness—in being useful to mankind. Those individuals usually called great, have been the destroyers, not the benefactors of our race. A private station is as much a post of honour as the most elevated. Indeed, properly speaking, there are no private stations; every man is a public man, and equally interested with others in the welfare and progress of his fellows. The lowly reed is as perfect in its kind as the lofty oak, and answers equally the end of its creation.

It is true, however, that the more elevated the station a man holds in society, the more responsibility he is under both to God and man. He is also exposed to more dangers and temptations. Envy, that hates the excellence she cannot reach, will carp at him and slander shoot her poisoned arrows at him. Happiness seldom dwells with greatness, nor is safety the child of wealth and honours. "But he that humbleth himself—in due time—shall be exalted."

A striking instance of the dangers of greatness may be found in the fall of Cardinal Wolsey. This ambitious man lived in the reign of Henry VIII., king of England. He was that monarch's favourite minister. He is said to have been "insatiable in his acquisitions, and most magnificent in his expenses; of great capacity, but still more unbounded in enterprise; ambitious of

power, but still more ambitious of glory." He succeeded—he was raised to the highest pinnacle; but he fell under the displeasure of the king. The inventory of his goods being taken, they were found to exceed the most extravagant surmises. Of fine holland, there were found eleven hundred pieces; the walls of his palace were covered with cloth of gold and silver; he had a cupboard of plate, all of massive gold; and all the rest of his riches and furniture were in the same proportion; all of which were converted to the use of the king. A bill of indictment was preferred against him; he was ordered to resign the great seal, and to depart from his palace. Soon after he was arrested for high treason, and commanded to be conducted to London to take his trial.

When he arrived at Leicester Abbey he was taken sick—men said he poisoned himself. His disorder increased. A short time before he expired, he said to the officer who guarded him: "O had I but served my God as faithfully as I have served my king, He would not have forsaken me in my gray hairs." He died shortly after, in all the pangs of remorse, and left a life rendered miserable by his unbounded ambition for greatness.





“For every one that doeth evil hateth the light.”—JOHN iii. 20.

GUILT.

In splendour rising, view “the king of day,”
 And darkness chasing from the earth away ;
 The beast of prey escapes before the sun,
 To thickest covert, ere his work is done ;
 The birds of night now flee away apace,
 And hide securely in some gloomy place ;
 While the blithe lark, elate, pours forth its lays,
 And warbles to the sun its notes of praise.

So guilty men pursue, in devilish mood,
 The trade of plunder, and the deed of blood ;
 They work in darkness without shame or fear,
 And skulk in darkness when the day draws near ;
 While conscious innocence walks forth upright,
 And, like the lark, rejoices in the light.

SEE where the glorious sun is rising in majesty and strength. Darkness has fled from his presence, and now there is nothing hid from his rosy light. See the beast of prey slinking off to his den. Stung with hunger, and athirst for blood, he roamed round in the darkness of night. Lighting upon a sheepcote, he breaks into the enclosure ; the bleating, helpless lambs become his prey ; some he devours, others he leaves mangled and torn upon the ground. Detected by the light, he sneaks away ; he plunges into the forest, and hides him in its thickest shade.

The birds of night—the bat and others—fly away before the

rising light. The music of the awakening choir, blooming fields, and spicy gardens, possess no charms for them. Mouldering ruins, among thickest shades, where the toad finds a shelter, and the serpent hisses—this is their favourite dwelling-place; while the gay lark, high mounting, pours forth his praises to the solar king. He is gladdened by his beams, and welcomes his approach with all the melody of song.

“Thou, O Lord, makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The sun ariseth, they gather themselves together, and lay them down in their dens.”

The engraving is emblematical of guilt; for happy would it be for mankind, were the beasts of prey and birds of night the only disturbers of the world's repose—the only destroyers that walk abroad in darkness. Alas!

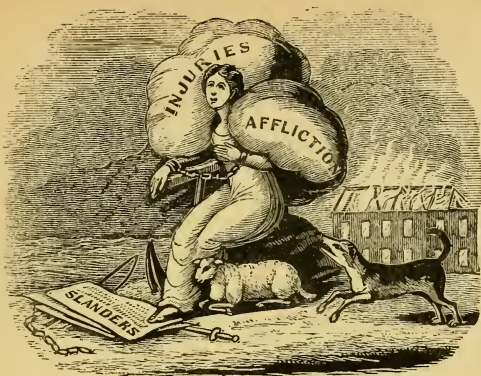
“ When night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.”

Then, too, the robber goes forth to perpetrate his deeds of violence and rapine: then too, the adulterer, and kindles a fire that will burn to the lowest hell; and, shrouded in the mantle of night, the man of blood stalks forth, and works his deeds of death.

In this way, man made in the image of God becomes allied to the most malignant part of the brute creation, companions, and co-workers with them. What degradation! Alas, alas! how are the mighty fallen!

Look again at the folly and ignorance of wicked men in supposing themselves concealed, because they cannot see. It is related of the ostrich, that she covers her head only with reeds, and because she cannot see herself, thinks she is hid from the eye of her pursuers. Thus it is with the workers of iniquity in the night-time; they may indeed be hid from the sleeping eyes of mortals, but the ever-wakeful eye of Jehovah looks full upon them. When they say, “Surely the darkness shall cover me,” even then “the night is light” all around them. “Clouds and darkness are round about him;” they are Jehovah's habitation, therefore what is mistaken for a covering is the presence-chamber of the Holy God, “who compasseth thy path, and thy lying down, and who is acquainted with all thy ways.”

“Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.”



“ Be patient in tribulation.”—ROM. xii. 12. “ An example of suffering affliction, and patience. Behold we count them happy who endure.”—JAMES v. 10, 11.

PATIENCE AND LONG-SUFFERING.

With sore afflictions, and with injuries too,
 One sorely laden in the picture view ;
 Above, beneath, and reigning all around,
 Trouble, and chains, and slanderous foes are found ;
 Her own sweet home no more a shelter stands,
 Consumed by fire, it falls by cruel hands :
 Amid this widely devastating stroke,
 No cry is heard, no word of murmur spoke ;
 Like the mild lamb that crouches by her side,
 She bears with meekness all that may betide ;
 She leans on Hope, and upward casts her eyes,
 Expecting succour from the distant skies.

THE above engraving represents a female, loaded with a heavy burden of afflictions and injuries ; fast bound by chains and fetters of iron, she is unable to help herself. Before her lie whips, chains, and slanders ; behind, her house, her only asylum, is on fire. Ignited by wicked hands, it falls a prey to the devouring flames : while the barking cur assails her with all his spite. In the midst of her wide-spread calamity, she murmurs not, she makes no complaint. Like the innocent lamb at her side, she bears all without repining. She leans on the anchor of hope, and looks upward.

This is an emblem of Patience and Long-suffering. The figure

represents one who is oppressed with manifold wrongs, upon whose shoulders is laid a heavy burden of grievous outrages, and who is incapacitated, by the force of circumstances, from extricating herself; at the same time, she discovers that she has not yet drunk the full cup of her woes. Other evils lie in prospect before her.

One, who, instead of receiving the commiseration and assistance of her neighbours in the season of adversity, is assailed with the venom of the slanderer, the malice of the backbiter, and the wickedness of the incendiary; but who, in the midst of her sufferings, refuses to complain. Though cast down, persecuted, and perplexed, she yields not in despair. With lamb-like meekness, she arms her breast; and possesses her soul in patience. All-sustaining hope imparts new strength to her spirits; she commits herself to God who judgeth righteously; and looking to God for grace to enable her to endure till He shall send deliverance, calmly awaits the issue.

Wicked and unreasonable men abound in the world, and the path of duty is often beset with present difficulties and dangers; yet it ends where all is easy and delightful. Let no one recede from the path of duty, nor tamely yield to despair. We may be tempted to flee, like the prophet Jonah, from our proper work; like Joshua, we may throw ourselves on the ground, and exclaim, despondingly, "Alas, O Lord God!" Like David, we may say, "I shall perish by the hand of Saul;" or like Elijah, the fearless advocate of truth, say inquiringly, "What good shall my life do me?" Yet let us remember, that "light is sown for the righteous." The seed of deliverance is already in the ground; the crop is not far distant; we shall reap, if we faint not.

The conduct of Job affords the most perfect example of patience. Despoiled of his worldly property, his children taken from him at a stroke, his body tormented with one of the most painful and loathsome diseases, distressed by the foolish infidelity of his wife, and slandered by his professed friends; yet his patient soul triumphed over all. Still clinging to God, his Rock, he exclaimed exultingly, "Though he slay me, yet will I trust in him. The Lord gave, and the Lord hath taketh away: blessed be the name of the Lord."

"In your patience possess ye your souls."—Luke xxi, 19.



“And lead us not into temptation, but deliver us from evil.”—*MATT. vi. 13*

TEMPTATION.

See where the tree its richest foliage wears,
 And golden fruit its laden branches bears;
 Behold conceal'd beneath its shade sidelong,
 The glossy serpent, with its poisonous tongue;
 The simple boy, far from his father's care,
 Is well-nigh taken with the gilded snare.
 The tempting fruit, outspread before his eyes,
 Fills him with rapture and complete surprise;
 Nor hidden dangers will he wait to see,
 But onward hastens to the fatal tree.
 His father sees him, and with faltering breath,
 Recalls his loved one from the brink of death,
 Nor waits reply, but on the spot he springs,
 And saves his darling from the serpent's stings.

THE tree rich in foliage, and rich in fruits, spreads out its delicious produce to the passer by. See also the subtle serpent, as if aware of the powerful attractions that the tree affords, conceals itself underneath its branches, ready to spring upon the unwary traveller. That little boy has been in great danger; he left the house, and wandered on till he came in sight of the tree; the fruit attracted his attention; he stooped; he was delighted with its appearance. Thoughtless of danger, he was just going to pluck and eat, when the voice of his father alarmed him; he had seen his

danger. In another moment he was on the spot, and seizing him by the hand, pointed out to him the serpent, and led him from the place of danger.

This is an emblem of Temptation—of the dangers to which youth especially are exposed. The tree, with its rich foliage and golden fruit, represents those things that are objects of temptation. The serpent, shows the danger that invariably attends those objects that entice to sin. The artless boy represents the simplicity of youth, who, attracted by the outside appearance of things, considers not the evil of sinful gratification. The anxious father exhibits the ever-watchful care of our Father who is in heaven over his children, whom as long as they confide in Him, He will deliver from evil.

This emblem sets forth somewhat of the nature of temptation. Thus: the *object* is presented to the eye; the *mind* take pleasure in beholding it; then the *will* consents to embrace it. "Then when lust has conceived, it bringeth forth sin; sin when it is finished, bringeth forth death."

The youthful Joseph, when in the house of Potiphar the Egyptian, was assailed by temptation. The object was presented to him in its most attractive form; while master of himself, he fled from it, and escaped. His memory is blessed.

David, king of Israel, when walking upon the battlements beheld a similar object of temptation. He looked till the fire of lust was enkindled in his soul, and his will determined upon possession. Lust, when it hath conceived, bringeth forth sin; sin when it is finished, bringeth forth death. This was to David the beginning of sorrows.

Temptation at the commencement, is "like the thread of the spider's web; afterwards it is like a cart-rope." The poor slave, Joseph, broke the thread, and became a king nay, more than a king; while the king David, was fast bound by the cart-rope, and became a slave.

The theatre, the card-table, the intoxicating cup, the painted harlot, are all so many objects of powerful temptation, under which lurks the serpent with its sting of death. Fleeing to God in Christ, by earnest prayer, is the only way of escape therefrom.

"Sin has a thousand treacherous arts, to practice on the mind;
With nattering looks she tempts our hearts, but leaves a sting behind."



See that ye walk circumspectly."—EPH. v. 15. "A prudent man foreseeth the evil."—PROV. xxii. 3.

PRUDENCE AND FORESIGHT.

Where some would thoughtless rush, with skip and dance,
 See Prudence there with cautious steps advance :
 Behind, the faithful mirror brings to view
 The roaring lion, that would her pursue ;
 Before, she knows, by telescopic glass,
 How many things will shortly come to pass ;
 Betimes, concealed where fragrant roses hang,
 She sees the serpent with his poison'd fang :
 And thus she learns, what youth should always know,
 That pleasure oft with fatal snares may grow.

PRUDENCE is here seen proceeding with slow and cautious steps. She has in her right hand a telescope, by means of which she is enabled to bring things that are far off nigh to view ; thus she sees things that would otherwise be hidden entirely from her sight ; while other things are magnified in their proportions, so that she can discern their nature more truly, and thus adapt her conduct to the circumstances of the case. In this manner she applies her wisdom to practice. She carries also, in her left, a mirror, by which she is enabled to detect objects that are behind her. A lion is discovered descending from the mountains, hungry and ravening for its prey. Nor in the attention to remoter objects is she regardless of those nigh at hand ; she espies concealed behind a rose-

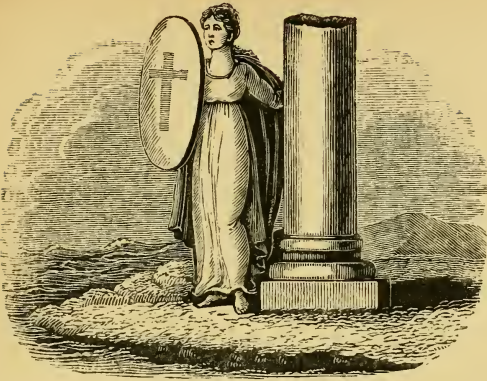
bush a serpent ; it is of the dangerous kind. By her timely discovery, she saves herself from its poisonous fang.

This is an emblem of Prudence ; for what is prudence but wisdom applied to practice. Wisdom enables us to determine what are the best ends, likewise what are the best means to be used in order to attain those ends. But prudence applies all this to practice, suiting words and actions to time, place, circumstance, and manner. O ! how necessary is prudence for the purpose of the present life. Without prudence ; the mighty become enfeebled, the wise become foolish, and the wealthy, inhabitants of the poor-house.

There are duties to be done, pleasures to be enjoyed, dangers to be guarded against—all of which cannot be effected unless prudence guides the helm. Pleasures and dangers are so artfully mingled together, as the serpent among the roses, that the prudent only can possibly detect the snare. The youth cannot be rich in experience ; still he can cultivate prudence, which will beget an habitual presence of mind, ever watchful and awake. Misfortunes are common to all ; the prudent considering that he is not exempt from the common lot of mortals, will guard against them ; and, as if they were sure to come, he will prepare himself to endure them. Like the mariner, who, when falling in windy latitudes, sweeps the horizon with his telescope to see if there are signs of squalls : towards evening he shortens sail, sets his watch, and keeps a good look-out.

Now, if prudence is so necessary and profitable when applied to the things of this life, it is much more so when applied to the life which is to come, because the *soul* is of more value than the *body*, and *eternity* of more importance than *time*. Events not *contingent*, but *certain*, will come upon us, against which, if we are *prudent* we shall provide—events, *solemn*, *momentous*, and deeply *interesting*. What more solemn than death ? What more momentous than the judgment to come ? What more interesting to an immortal spirit than the final issues of that judgment ? Shall I my everlasting days with fiends or angels spend ? “ The prudent man foreseeeth the evil, and hideth himself. The simple pass on, and are punished.

“ May Thy good spirit guide my feet
In ways of righteousness ;
Make every path of duty straight
And plain before my face.”



“The righteous shall never be removed.”—PROV. X. 30. “Behold, we count them happy who endure.”—JAMES V. 11.

FORTITUDE AND CONSTANCY.

As stands the pillar on the solid ground,
 Nor heeds the tempest that prevails around,
 Unmoved, though tempests bluster from on high,
 And thunders rolling shake the trembling sky:
 So fortitude is strong in Virtue's cause,
 Nor fears contempt, nor covets vain applause;
 But when the storms of evil tongues prevail,
 And envy rises like a furious gale,
 She bears on high her ample spotless shield,
 Her own fair fame, and still disdains to yield;
 Enduring greatly, till the storm is gone,
 Then sees triumphant, that her cause is won.

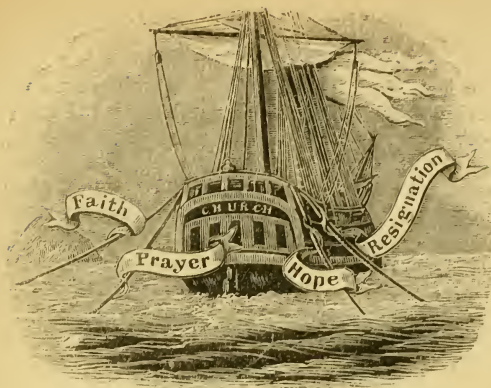
BEHOLD here the emblems of Fortitude and Constancy. The pillar stands upright amidst the storm, and upright in the midst of sunshine, bearing the summer's heat and the winter's cold by night and by day; still it stands, regardless of passing events, and answering at the same time the end of its erection. Thus Constancy continues at the post of duty. Fortitude is seen standing by the pillar of Constancy. See how she braves the fury of the tempest! Winds whistle, thunders roll, and night seems gathering together a magazine of storms to let loose upon her head; yet she continues at the post of patient endurance; with her shield she is enabled to protect herself against all the storms which beat around.

Courage resists danger ; fortitude endures pain, either of the body or of the mind, or both. True fortitude is always connected with a holy, a righteous cause. Adversity, or opposition, is the test of fortitude and constancy ; it is the fiery trial which tries the virtuous : they come out of it as gold seven times purified, losing nothing save the alloy. Holiness of character, faith in God's word, constitute the shield of Fortitude, and render her altogether invulnerable.

It is easy for a man to profess attachment to a good cause, when that cause meets with the general approbation. It is an easy thing to boast of virtue that has never been tried by temptation, and to exult in fortitude that as never had to bear the storm of opposition ; but true fortitude is found to consist in supporting evils with resignation, and in enduring opposition with resolution and dignity. " He that loseth wealth," say the Spaniards, " loseth much ; he that loseth his friend, loseth more ; but he that loseth his spirit, loseth all." The man of fortitude, strong in conscious integrity, and in the knowledge of the right, though wealth may desert him, though his friends may forsake him in his greatest need, yet he *possesses his soul* in patience ; he rejoices that *his* soul is free. The cause of truth he knows can never fall. This makes him magnanimous, both to do and to dare.

One of the most conspicuous instances of true fortitude is found in the conduct of the Apostle Paul. After having for some time served the church at Ephesus, his duty called him to Jerusalem, where he knew he was to encounter the deadly opposition of his enemies. Before he set out, he preached his farewell sermon. The people were greatly affected. The thoughts of losing their beloved pastor, and of the dangers that awaited him, melted them into tears. " They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." These circumstances were sufficient to have overwhelmed the stoutest heart. Paul's reply is the language of true fortitude : " Bonds and afflictions await me ; *but none of these things move me* : neither count I my life dear unto me, so that I may finish my course with joy."

" Ill tidings never can surprise the heart that fixed on God relies ;
 Though waves and tempests roar around,
 Safe on the rock he stands, and sees the shipwreck of his enemies,
 And all their hope and glory drowned."



“Both sure and steadfast.”—HEB. vi. 19.

THE FAST-ANCHORED SHIP.

Lo! where the war-ship, with her tattered sail,
Has late escaped the fury of the gale;
At anchor safe within the bay she rides,
Nor heeds the danger of the swelling tides:
Though high aloft the furious storm still roars,
Below, she's sheltered by the winding shores.

The church of Christ a war-ship is below,
She spreads her sails to meet her haughty foe;
Satan assails her with his furious blasts,
Her sails are riven, broken are her masts:
A night of darkness finds her in some bay,
She drops her anchor, and awaits the day;
Faith, Hope, and Prayer, her steadfast anchors prove,
With Resignation to the powers above.

THIS engraving represents a ship riding by four anchors. To escape the rage of the storm at sea, she has sought shelter in the bay. Her sails are torn, her cordage damaged; she needs to undergo repairs. The gale still howls fearfully overhead; but protected by the land, she rides comparatively in smooth water.

The Church of God may be compared to a ship, and to a ship of war, built by the great Architect who made heaven and earth—first launched when Adam fell overboard—chartered by divine love

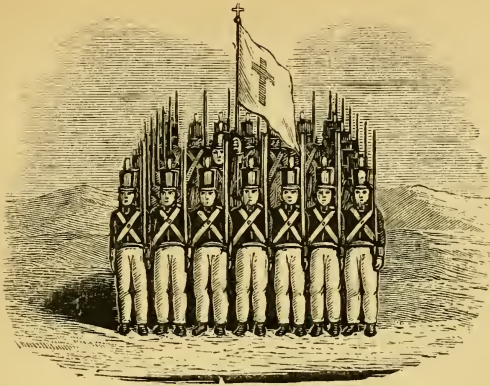
to take him in, with all his believing posterity, and convey them to the port of glory.

Jehovah is her rightful owner; Immanuel is her captain; the Holy Spirit is her pilot; the Holy Bible is both chart and compass; self-examination is her log-book; her pole-star is the star of Bethlehem. Under her great Captain, the ministers of religion take rank as officers; besides them, there are a number of petty officers. Her crew consists of all those who "follow the Captain." Passengers she carries none—all on board are "working hands."

This world is the tempestuous sea over which she makes her voyages. It is a dangerous sea; rocks, shoals, and quicksands hide their deceitful heads beneath its dark blue waves; mountainous billows roll, furious storms descend, and treacherous whirlpools entice only to destroy.

The voyage is from time to eternity. The good ship never puts back; well stocked, she carries bread of life, and waters of salvation, in abundance; no "southerly wind" ever afflicts her. The Church is a ship of war; she carries a commission, authorizing her to "sink, burn, and destroy," whatever belongs to Beelzebub, the great enemy of mankind, and to ship hands in every quarter; therefore, Beelzebub, being a "prince of the power of the air," comes out against her, armed with the four winds of heaven, and attacks her as he did the house of Job's eldest son.

Bravely does she behave amid the storm. She would weather the gale, were it not that there is treachery on board; some "Achan" compels her to "about ship." She runs into the bay of Promise, and casts first of all the anchor of *Hope*. Though "perplexed," she is "not in despair." Hope is as an anchor to the soul in the day of adversity. Hope, however, is not sufficient; another anchor divides the parting wave, even that of *Faith*. Faith takes hold of the promises made to the Church in her times of trial, especially this one: "Call upon me in the day of trouble, and I will deliver thee." *Prayer*, consequently, is "let go" next. Ah! now she "takes hold on God;" now the vessel rights; now she is steady. Nevertheless, she is not yet delivered. What more can she do? There is yet one more anchor on board, *Resignation*, last of all, it is received by the yielding wave. The good ship has done her duty; now she may lie still, and wait for the Salvation of God. Soon it comes; heavenly breezes fill her flowing sails; she is again under weigh for the *port of glory*.



‘ Endeavouring to keep the unity of the Spirit.’—EPH. iv. 3. “So we, being
 many, are one body in Christ.”—ROM. xii. 4.

UNANIMITY.

Look! where the soldiers form a hollow square,
 And thus the fortunes of the day repair;
 On every side a bristling front present,
 On which the fury of the foe is spent;
 “ Union is strength —’gainst odds they win the day,
 And proud their banners o’er the field display:
 The camp, the Christian Church may sometimes teach,
 To gain a triumph, or to mount a breach.
 So when the armies of the cross unite,
 They quickly put the alien foe to flight:
 When, up and doing, united and awake,
 They drive back Satan, and his kingdom shake;
 The standard-bearer with his brethren stands,
 By love united. Love binds hearts and hands,
 The flag of Jesus high aloft he bears,
 That tells of vict’ries won, by groans and tears;
 Of future victories, too, this is the sign,
 When all the kingdoms, Saviour, shall be thine;
 Then let the heroes of the cross unite
 And quickly put the alien foes to flight;
 And win the world in great Messiah’s right. }

THE soldiers are here seen formed into what is termed a hollow square. They have been well nigh beaten on the field of battle;

this position is resorted to as a last effort ; on every side they present an array of glittering arms. The foe advances ; still they stand their ground ; they repel the onset ; they change the fortunes of the day. By union they rout the enemy, and gain a complete victory.

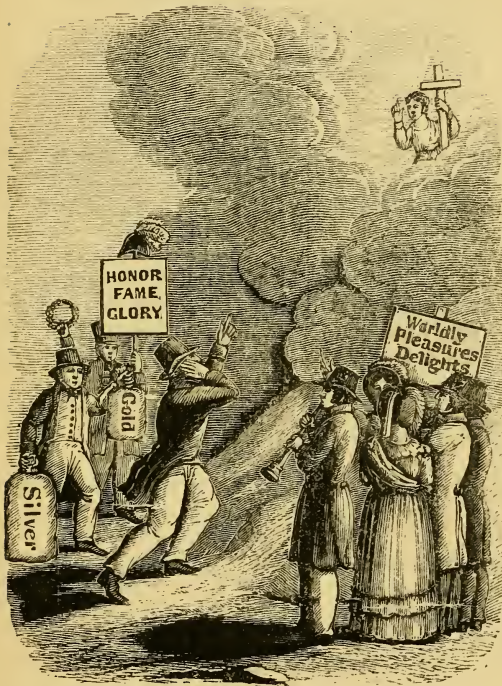
“ Behold, ’ says the Psalmist, “ how good and how pleasant it is for brethren to dwell together in unity.” It is not only good and pleasant, but essential to success. Christians have a work to do—a great work. Union is strength in religious warfare, as well as in military tactics. “ United we stand ; divided we fall.” It is a part of the plans of military commanders to divide the forces of the enemy, both in the council and in the field ; so likewise it is the plan of the grand adversary of souls to divide Christians. The great Head of the Church has provided a principle which binds, nourishes, and consolidates the various members of the body together,—for we are all members one of another. If this principle is neglected, the army of the cross becomes easily dispersed. The principle is LOVE.

An aged father, when dying, called his sons around his dying bed, and, in order to show them the necessity of union among themselves, he commanded a bundle of sticks, which he had provided, to be brought before him. Beginning with the eldest, he requested him to break the bundle of sticks ; he could not. The next was called, and so on down to the youngest ; all failed : upon which the old man cut the cord which bound the sticks together, and they were easily broken, one by one. *Love* is the cord that binds together. *Union* alone supplies the lack of numbers, of talents, and of wealth. The minister of the gospel is the standard-bearer in the Christian army ; the membership are the soldiers of Jesus. If every soldier rallies round the standard, and all are determined to conquer or die, nothing can stand before them ; they would drive back the powers of darkness, and make Apollyon fly. For want of *union*, antichrist and infidelity prevail, and sinners go unreclaimed. When professing Christians cease to vex each other, and turn the whole tide of their strength against the common foe, the kingdoms of this world will become the kingdoms of our God and of his Messiah, and he will reign for ever and ever.

PART II.
RELIGIOUS ALLEGORIES.



RELIGIOUS ALLEGORIES.



“ Looking unto Jesus.”—HEB. xii. 2.

LOOKING UNTO JESUS.

Amid the world's vain pleasures, din, and strife,
The Christian treads the upward path of life ;
Though sorely tempted to forsake the way,
He presses onward still from day to day ;

On worldly honours still with scorn looks down
 Content if he at last shall wear a crown ;
 All worldly wealth without regret he leaves,
 He treasure has beyond the reach of thieves.
 The Syren Pleasure with voluptuous strain,
 Strives to ensnare him, but she strives in vain ;
 His ear he closes to her idle noise,
 And hastens upward to celestial joys ;
 At God's right hand he owns an ample store,
 Of joys substantial, lasting evermore ;
 He looks to Jesus, his Almighty Friend,
 Nor fails at last to reach his journey's end:

THE Christian is here depicted making his way up the path of life. The wealth of this world is offered to him on condition that he will turn aside. He rejects the offer with disdain ; he points upward, intimating that his treasure is in heaven. Honours are presented ; these he despises also, content with the honour which comes from God. The votaries of sinful pleasures next address him ; they promise all sorts of delights if he would stay and dwell with them. He closes his ear to their deceitful song : he looks upward to Jesus his Lord and his God, and taking up the song of an old pilgrim, he goes on his way, singing :—

“Thou wilt show to me the path of life,
 In thy presence is fulness of joy,
 Pleasures at thy right hand for evermore.”

But what will not men in general do, in order to obtain those very things which the Christian rejects with so much disdain ? What have they not done ? Answer, ye battle-fields that have heard the dying groans of so many myriads ! Answer, ye death-beds that have listened to the lamentations of the votaries of pleasure ! Answer, ye habitations of cruelty, where the life's blood of the victims of avarice oozes away from day to day, under the rod of the oppressor ! And who or what is the Christian, that these things have no influence over him ? Is he not a man ? Yes ; an altered man from what he was once ; a new man. Old things have passed away. All things have become new. *He looks to Jesus.* Here is where his great strength lies. Here is the power by which he overcometh the world, even by looking to Jesus. Do you ask what is this looking to Jesus ? What magic is there in this so powerful ? Listen ! Our sins have separated us from God, for “all have sinned, and come short of the glory of God.” Death temporal has

passed upon all men, as the forerunner of eternal death, except we repent, and be converted. But how shall we repent and be converted? How shall we guilty ones dare to approach the Holy God? He is of purer eyes than to behold iniquity. What shall we bring to gain his favour? Alas for our poverty, if it were to be bought with money! Alas for our sinfulness, if our own righteousness could have sufficed to recommend us to God! Alas for our impotence, if we had been left unaided to descend Bethesda's pool! Alas for our blindness, if we had been left to ourselves to discover a door of Hope.

While in this plight, Jesus comes to our relief. He brings a price—a righteousness—a strength—a light. He is the light of the world—the Sun of righteousness. He shines and dispels the gloom. O how cheering are His rays! As the beams of the morning give hope and consolation to the benighted traveller in some dreary wilderness, so does Jesus, the “dayspring from on high,” give light and hope to those who sit in “darkness and in the shadow of death.” The light of love and the hope of heaven. The path of duty is revealed, the promise of immortality is given. Do you ask yet again, what is meant by looking to Jesus? Again listen. The exercise of faith in the Lord Jesus Christ. This is what is meant. Man is made capable of confidence, of confidence in man. In this consists the charms of domestic felicity. A man without confidence in his race is an isolated being; he is cut off from all the sympathies of his kind. Just so, man without confidence in God, is separated from Him. He is in the world without God, and without Hope. Faith unites man to God. The Christian is a man of faith. He is united to God; he walks by faith, he lives by faith. The life which he lives is a life of faith in the Son of God, who loved him and gave Himself—O wondrous gift—for him.

He looks to Jesus as, unto an “offering for sin.” He receives it as a faithful saying, worthy of all acceptation, that “He hath made Him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in Him.” That is, that we might be completely saved by Him. This is the ground of his rejoicing that Jesus hath made “a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,” since “he by the grace of God tasted death for every man.” He regards his sins as being of such a nature that nothing but the

“precious blood of Christ” could avail to purge them away. Thus the man of God considers Jesus. He goes from strength to strength, making mention of His righteousness, who died for his sins, and rose again for his justification.

Such, however, is man's nature, such are his wants, trials, and destiny, that the Lord Jesus Christ has for his sake assumed various offices and titles. Does man feel his helplessness, that he cannot of himself do anything that is good?—he is invited to look from self to Jesus as the “Mighty God.” “Look unto me and be ye saved, all ye ends of the earth, for beside me there is no God.” While others look at their own weakness, at the difficulties of the way, at the strength and number of their foes, the man of faith looks from these to Jesus. Is he tempted to think that after all he shall never see the King in his beauty? He may look to Jesus as his “Advocate” with the father, who takes care of his interest in the court of heaven, and who is no less watchful over his affairs below. Does he need a subject calculated to fill his mind with mean ideas of self? He looks to Jesus as “*the wonderful*,” wonderful indeed, God made man for man to die. In his birth, in his life, in his death, in his resurrection, and ascension, He is wonderful. In his character, in his operations, both of nature and of grace, in drawing, softening, sanctifying, and glorifying the believer, He is wonderful! O the depth both of the wisdom and the goodness of God!

Does he find the affairs of earth too intricate for him, and that the children of this world are wiser in their generation than the children of light? He looks to Jesus as “the Counsellor” who is able to guide the feet of his saints.

In the time of trouble the Christian looks to his counsellor, and finds him a “very present help,” and no expensive charges, or ruinous issues follow. He looks to Jesus as the Author or Beginner of Faith, who has called him to be a Christian, who has pointed out to him the proper path of duty, and who will at last award to him a crown of righteousness.

Painters, sculptors, and others have, in order to be perfect in their art, studied models of excellence. The Christian studies Jesus; He is his “model” or “example.” Are his trials many? is his cross heavy? He considers Jesus who “endured the cross and despised the shame.” Is he poor? “The son of man had not where to lay his head.” Is he rich? for the rich are also called; he considers Him “who was rich, and for our sakes became poor.” Is he tempted with the

glories of the present world? To the Saviour "all the kingdoms of this world and the glory of them" were offered. Is he persecuted? He looks to Jesus on the cross and prays, "Father, forgive them." Thus he looks from earthly glory to that far more exceeding and eternal weight of glory; from earthly possessions to that "inheritance that fadeth not away," and from earthly pleasures to those that are spiritual and eternal. Adopting the language of the poet, he looks unto Jesus as

" His all !

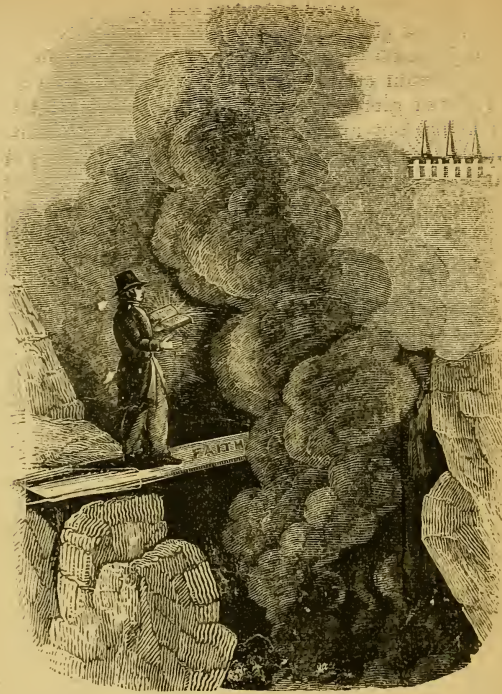
His theme, his inspiration, and his crown ;
 His strength in age, his rise in low estate,
 His soul's ambition, pleasure, wealth, his world,
 His light in darkness, and his life in death,
 His boast through time, bliss through eternity,
 Eternity too short to sing his praise."

" I send the joys of earth away ;
 Away ye tempters of the mind,
 False as the smooth, deceitful sea,
 And empty as the whistling wind.

Now to the shining realms above,
 I stretch my hands and glance my eyes ;
 Oh for the pinions of a dove,
 To bear me to the upper skies !

In vain the world accosts my ear,
 And tempts my heart anew ;
 I cannot buy your bliss so dear,
 Nor part with heaven for you."





"For we walk by faith, not by sight."—2 Cor. v. 7.

WALKING BY FAITH.

The convert here turns on the world his back,
 And walks by faith along the narrow track ;
 Before him mists arise, and o'er his head
 Thick clouds of darkness roll, and round him spread,
 A bottomless abyss beneath extends,
 And still new danger to his pathway lends,
 While ever and anon a lurid wreath
 Comes rising upward from the pit of death.
 Though all around him spreads the gloom of night,
 His footsteps sparkle with a brilliant light ;

His Lamp—the Book of God—doth brightly shine,
And pours upon his path a light divine.
Between the murky columns as they rise,
Sometimes he sees a palace in the skies :
His heart is cheered, nor death nor danger dreads,
While circumspectly on his way he treads.
Thus step by step, he walks the narrow road,
Till at the end he find himself with God

HERE is depicted a man just starting from what appears to be solid ground, to walk upon a narrow plank across a deep gulf, and which ends nobody knows where. Before him thick clouds of mist and vapour slowly but continually ascend; from the gulf or pit, rolling clouds of pitchy blackness also ascend. They spread themselves around him; in wreathy columns they stand before, and hide the future from his vision. Still he proceeds; he is a wonder to many, who cannot tell what to make of it. The man himself, however, appears to know very well what he is doing. He holds in his hand a book which he reads as he goes along; though it may seem to some unsafe, yet he finds it advantageous, rather than otherwise. The book, he thinks, throws light upon his path; now and then the wind blows the clouds of smoke a little on one side, and he beholds, apparently far off in the distance, a splendid mansion—this is the palace he has heard of; it is thither the way leads, thither he would go.

The sight of the mansion above, whenever he is so fortunate as to behold it, inspires him with courage and fortitude; he bears cheerfully his present labours and sufferings, and meets without fear any new foe. He walks onward step by step, looking well at his footsteps; at last he arrives at the end of his journey—this opens upon him quite abruptly. Suddenly he beholds right before him the mansion shining gloriously. He enters—he is made heartily welcome—he is amply repaid for all his labours and sufferings.

This may be considered as an allegorical representation of the Christian walking by faith through this world to the next; the young Christian, when he embraces Christ, turns his back upon the world, its vanities and sinful pleasures. He renounces it as an object of trust and hope; he leads a new life; he walks a new path. It is the path of Faith. He knows not what is before him in the present life, whether sickness or health, prosperity or adversity; clouds of darkness, of temptation, and trouble, are sometimes made to arise in his path, by the enemy of his soul, to

discourage him in the way he has chosen. Yet he pursues. The word of God is his constant, best companion—it is a light unto all his goings; by it he cleanses his way; though it occupies much of his time, so that many think it will prove his ruin yet he finds it exceedingly helpful, nay he would not be without it for all the world.

In the midst of his labours and sufferings he frequently enjoys rich foretastes of the happiness of heaven; these are refreshing to his soul, strengthening and inspiring him with zeal for the Lord of hosts. His light afflictions he reckons are not worthy to be compared with the glory of which he has had an earnest. Not knowing what shall befall him from hour to hour, and from day to day, he goes forward trusting in God, to whom he has committed the keeping of all his concerns, soul and body, for time and eternity. By and by, he finishes his course; he has kept the faith, and an abundant entrance is administered to him into the everlasting kingdom of Jesus Christ. The man who walks by sight, looks only at the things which are seen, and which, of course, are temporal. He looks at and regards the things of earth, as worthy of his esteem, of his love, of his labour, his suffering; houses and lands, power and renown; and whatsoever tends to supply the lust of the flesh, the lust of the eye, and the pride of life—these are the objects to which he directs all his prayers, all his purposes, and all his toils—he lives for this, and if necessary he will die for it.

He puts faith in nobody. He will have bonds and seals and witnesses for all and in all his transactions. He will not trust the Almighty with any of his concerns, but manages them all himself. He asks no favours at His hands; if indeed he does at any time put up a petition to God, it is that he will ask nothing of Him.

How different with the man of Faith. He sees the things of earth and knows their value. It is enough for him that they are temporal. He values them simply as they bear upon Eternity. He looks at things that are not seen, which are eternal: his soul—and whatever tends to inform and purify it—his Saviour, and whatever will advance His cause on the earth: his God,—and what will glorify Him: Heaven—and whatever will help him on his way thither: Hell—and what will enable him to escape it. He looks at man as a fellow traveller to Eternity—to the Judgment—puts a generous confidence in him, and labours to benefit him temporally and spiritually. His thoughts, his words, his actions, are all regulated according to his eternal interest. A man must live before he

can walk. So it is spiritually. He lives a life of faith in the Son of God. Hence it is not difficult to walk by faith. He is but a sojourner here. His citizenship is in heaven. He is a denizen of immortality. Hence to him—

“Faith lends its realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye ;
The things unknown to feeble sense,
Unseen by reason’s glimmering ray
With strong commanding evidence
Their heavenly origin display.”

Faith is the foundation of things hoped for, the conviction of things not seen. Faith becomes a foundation on which Hope builds her glorious temple of future happiness. The spies who brought an evil report of the land of Promise, walked by sight. They saw nothing beside the high walls; the number of inhabitants; the gigantic Anakim. Not so Joshua and Caleb. They saw only the promise, and the power of Jehovah, which they believed was sufficient to bring it to pass. While the former perished with those who believed not, they, walking by Faith, entered the goodly land, and possessed it for an inheritance for ever.

In the days of the Redeemer, there were some who saw only the Babe of Bethlehem—the Carpenter’s Son—the Nazarine—the Man of Sorrows—the crucified Malefactor, and who dreamed of a temporal kingdom. These all walked by sight. Others beheld in him, the mighty God—the everlasting Father—the Prince of Peace—the Messiah—the desire of all nations—the Lamb of God—the Son of God—The King of Israel—who looked for a spiritual kingdom that would fill the whole earth, whose dominion should be for ever and ever. These all walk by faith, and according to their faith even so was it done unto them.

By faith the good old Simeon took up the child Jesus in his arms, and said, “Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” By faith, the friends of the man sick of the palsy broke open the roof of the house, and lowered the sick man down into the midst where Jesus was, and experienced His salvation. By faith, Joseph of Arimathea, went to Pilate and begged the body of Jesus, and laid it in his own sepulchre not doubting but that it would be raised again according to the

scriptures. By faith, Paul, when brought before kings and princes, of the earth, declared boldly the gospel of Christ, and his hope in the resurrection of the dead. By faith, the disciples, who were in Jerusalem when it was encompassed by the Roman armies, left the city and fled to the mountains, and thus escaped punishment in the overthrow thereof. By faith, John Huss, and Jerome of Prague, delivered their bodies to be burned, not accepting deliverance. By faith Luther burnt the Bull of excommunication, and repaired to the city of Worms, not fearing the wrath of Pope, Emperor, or Devil. By faith, the Pilgrim Fathers braved the fury of the ocean and the violence of the savage, and planted a habitation for God in the wilderness, yea, a refuge for the children of men.

The time would fail to speak of Elliot and of Brainerd, of Martyn and of Carey, of Wilson and of Schwartz, of Wesley and of Whitefield, and of others whose names are recorded in heaven who through faith, unlocked the fountains of truth, broke down the barriers of opposition, subdued nations to the faith of Christ, wrought righteousness, and preached to the poor the acceptable year of the Lord.





“The word is a lamp unto my feet, and a light unto my path”—Ps. cxix. 105.
 “Ye do well that ye take heed, as unto a light that shineth in a dark place.”—
 2 PET. i. 19.

THE SURE GUIDE,

Alone, bewildered, and in pensive mood,
 A traveller wanders through a pathless wood;
 Forward he goes, then back, then round and round;
 And lists in vain to catch a friendly sound.
 Soon night o’ertakes him on her ebony car,
 Robed in thick darkness, without moon or star;
 No lonely light gleams through the misty air,
 And tremblingly he wanders in despair;
 At length he sinks, and now for once he prays,
 And lo! a compass close beside him lays;
 A light he gets and holds it at its side,
 That he may well consult the faithful guide;

Within his breast hope now exulting springs,
 And painful doubt and fear away he flings;
 But now false guides advance across his track;
 One strives with speeches fair to turn him back;
 Another bawls with bold and blust'ring shout:
 "Here! through this pleasant opening lies your route."
 "I tell you," says a third, "it is not so;
 This, and this only, is the way to go;"
 He shuns them all, and trims his light anew,
 And heeds his compass, and it guides him through.

AN honest traveller having, on his way home, to pass through a lonely forest, loses his way. Bewildered, he knows not which way to turn. Now he goes forward; now backward. Then, after wandering about for some time, finds himself where he first started from. He is discouraged; he listens, hoping to catch from the whispering winds, some tidings of companionship or safety. 'Tis all in vain. Thick mists now gather beneath the leafy canopy. The shadows of evening prevail, and night wraps the earth in her mantle of pitchy darkness. He gropes his way with fear and trembling; he becomes exhausted; hopeless and overcome, at last he sinks on the wet ground. For awhile he muses. A thought strikes him—he will pray. He lifts up his hands in prayer, and as they fall again at his side, he feels a something. Behold! it is a compass. Now he strikes a light, and looks with intense interest on his newly found guide. Hope now swells his bosom; he will again see his beloved home. Doubt and fear are thrown to the winds, and he springs up to pursue his journey.

As he moves forward, with a light in one hand and compass in the other; several persons, attracted by the light, rush toward him and proffer their assistance; one pointing out an opening to the left, roomy and level withal, with many fair speeches and much earnestness, presses him to take it. Another pointing to the right, in a very confident manner, urges him to take that. It is smoother and less obstructed than the way ahead. The traveller, honest in his purpose of finding home, and relying upon his compass, rejects all their offers of advice. He trims his lamp afresh; looks again at his guide, and following implicitly the way it directs, he gets out of the wood, and arrives at home in peace.

The lonely forest denotes this present world. The traveller, man; home, happiness; the compass, the Holy Bible; the light,

the Holy Spirit; the false guides, those deceitful directors and false doctrines that abound in the world. The world, apart from the sacred light and holy influences of heaven, is dark, cheerless and impenetrable. Through sin, the darkness of ignorance and the shadows of death prevail. "Darkness has covered the earth, and gross darkness the minds of the people."

Everywhere, snares and pitfalls abound; dangers, pain, and death. With the desire of happiness strongly implanted in his bosom, man wanders in the midst of misery and uncertainty. What he is; what he must do; whither he is going; he cannot tell. What is life? what is death? He knows not. He tastes of life's bitterness; he approaches death with horror. If there is a God,—what is His character? how shall he worship Him? If there be a state after death, what is its nature? where is the place of its abode?

In this state of distressing anxiety, he wanders on, pathless, guideless, lightless, hopeless—he is lost! In the anguish of his soul, he exclaims, "Who will show me any good?" "God for ever blessed," hears his prayer. He has been tenderly watching him while in trackless mazes lost, and in His providence presents him with a BIBLE. He opens it—he reads. Wonderful Book! It tells him all about the darkness; of what it is made, and how it came to overspread the earth. It tells too, of a Sun, a glorious Sun, that can disperse the gloom: who He is, and how He becomes the light of the world. It points out to him more distinctly than he ever saw, the snares and pitfalls, and the way to escape them. Wherefore pain, and how to endure it. Why the desire of happiness is implanted in the human breast, and how it may be gratified. It makes known to him, what he is; what he ought to do; where he is going, and what he may become. It tells him of life, and how to enjoy it; of death, and how to strip it of its terrors.

It reveals to him a God, tremendous in power, glorious in holiness, accurate in justice, infinite in love. The Almighty Maker and Ruler of the universe. It prescribes the way in which He would be worshipped, through "Jesus Christ the Righteous." The sacrifices He would accept, "a broken and a contrite heart;" this is more acceptable to Him than

"Arabia sacrificed
And all her spicy mountains in a flame."

The Bible reveals to him Futurity. It raises the curtain of the

hidden world. Here he beholds the tormenting flame, the parched tongue, the useless prayer; there, the glory of Paradise, the bliss of heaven, the song of praise. It becomes to him just what he needs. He has found a way, a guide, a light, to happiness. Still he understands its mighty truths but imperfectly, yet he reads on; scales fall from his eyes; he beholds men as trees walking. But the consolations of hope are his; he has found God; he seeks for wisdom at its fount—for light at its source. "Open my eyes," he prays, "that I may behold the wonders of thy Law." Light celestial shines upon the sacred page; he reads and understands enough for knowledge, enough for duty, and enough for happiness.

As soon as the honest inquirer after truth has discovered the right path, began to walk in it, and let his light shine, numerous false guides appear and proffer their services. While he was stumbling along in darkness and in ignorance, the devil gave himself no concern about him. Now he is very much interested in his welfare. He sends his servants to put the poor man right. One of these, endeavours to dissuade him from using the Bible, for says he, "it is full of mystery; it is impossible to understand it. I, for one, will never believe what I cannot understand. Follow reason, that is the surest guide." "Indeed, friend," replies the enlightened man, "it was by following reason that I was led into the possession of the Bible, and my Bible has led me to God. I acknowledge it is mysterious, wonderfully so; yet it has led me right hitherto, and I am determined to follow it. The nature of its secret influence over my soul, I cannot tell. The nature of the power by which it guides aright, under all circumstances of life, I know not. Neither does the mariner understand the power by which the compass operates so beneficially under all circumstances; of storm and calm, light and darkness, heat and cold. It is ever a sure guide. He believes in it, he follows it. Were the sailor no more to weigh anchor and spread the flowing sail, until he understood the mysteries of the compass, verily he would have to learn another trade, for ships would rot in harbour, commerce would cease, and intercourse between nations come to an end. And what is worthy of remark, the common sailor-boy understands just as much of the practical use of the compass, as the captain; cease then to persuade me further. The Bible is my compass, my sure guide, I will follow it."

Other false directors, of different names, but all of them having the same end in view, viz., to make him distrust his guide, and

turn him out of the way, offer him their services ; some press the matter one way, and some another. His reply to all is, "Wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy word."

Thus he believes in it practically, follows its directions implicitly, and it guides him safely by every slough of despond, over every mountain of difficulty, through every strait of distress, and every storm of tribulation, and conducts him at last in triumph to the home of the blessed.

"Take from the world the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners, tossed on a wide ocean, without a pole star and without a compass. The blue lights of the storm-fiend would burn ever in the shrouds ; and when the tornado of death rushed across the waters, there would be heard nothing but the shriek of the terrified, and the groan of the despairing. It were to mantle the earth with a more than Egyptian darkness ; it were to dry up the fountain of human happiness ; it were to take the tides from our waters, and leave them stagnant, and the stars from our heavens, and leave them in sackcloth ; and the verdure from our valleys, and leave them in barrenness ; it were to make the present all recklessness, and the future all hopelessness ; the maniac's revelry, and then the fiend's imprisonment ; if you could annihilate the precious volume which tells us of God and of Christ, and unveils immortality, and instructs in duty, and woos to glory. Such is the Bible. Prize ye it, and study it more and more. Prize it, as ye are immortal beings, for it guides to the New Jerusalem. Prize it, as ye are intellectual beings, for it "giveth light to the simple."





“Above all these things put on charity.”—COL. iii. 14. “Love is the fulfilling of the law.”—ROM. xiii. 10. “God is love.”—1 JOHN iv. 8.

CHARITY, OR LOVE.

The seraph Charity from heaven descends,
 And o'er the world on shining pinions bends;
 Round mourning mortals tender as a dove,
 She spread her wings and sooths in tones of love;
 Pours living balm into the wounded breast,
 And aids the beggar though in tatters drest;
 'The orphan's plaint she heeds, and widow's sigh,
 And smiles away the tear from sorrow's eye.
 Like some fair fount that through the desert flows,
 Fringed with the myrtle and the Persian rose,
 She scatters blessings all along her track,
 And hope and joy, to want and woe brings back,
 And when the last faint sob is heard no more,
 Up to her native bowers again she'll soar.

BEHOLD here a being of heavenly appearance. The light of love irradiates her brow; her eyes melt with tenderness; her countenance wears the aspect of benevolence; her heart bleeds with sympathy; her hands are strong to save; the commiserating Angel has come from a far distant part; on the wings of love and compassion she has come; she has left all to succour and to save the helpless, the wretched, and the lost.

See her at her Godlike work. In the foreground she is raising a miserable being in rags and tatters from a pit of mire and filth. With her right hand she is pouring the balm of life into the wounds of the dying. Look behind her; see the widow and the fatherless. They have come to bless her; with hearts gushing with grateful emotion they follow her with their praise; she has rescued them from the gripe of the oppressor; they were hungry, and she fed them; naked, and she clothed them; and their prayers, like a cloud of incense, go up to heaven in behalf of their compassionate friend. Before she leaves the district of pain, want, and wretchedness, CHARITY, for that is her name, builds a house for the reception of the distressed; here she provides what is necessary, appoints her officers and attendants, leaves wholesome instructions, then, amid the praises, thanksgivings, and benedictions of those whom her love has blessed, she spreads again her wings and soars to her own abode, there to banquet on the remembrance of her deeds.

This engraving represents, first of all, the divine Charity of the ever blessed Redeemer. He left the glories and happiness of heaven to visit our diseased, our lost world. Beaming with love, melting with tenderness, filled with benevolence, on the wings of compassion He flew to our relief. How compassionate! how sympathizing! He becomes a slave himself that He may preach deliverance to the captives, and the opening of the prison doors to them which are bound, and that He might proclaim the acceptable year of the Lord. See Him at His work of mercy. The world is an Aeldema, a vast Lazar-house, a conquered province, subject to sin and death. He scatters health around him; He gives eyesight to the helpless blind; He bids the lame to walk; the hungry He fills with good things; the very dead He restores to life and joy. He beholds the weeping widow, and hastens to wipe away her tears. He visits the house of mourning, and fills it with the song of praise.

Behold Him ascend the Mount of Blessing. He takes his seat; heavenly light shines around him; the majesty of holiness encircles

His brow. Love, divine love, looks out from His wondrous eyes; the manna of wisdom drops from His lips; He assembles around Him the poor—the mourner—the persecuted, and showers upon them the blessings of an endless life. He rescued the conquered province from the grasp of the foe; destroyed the power of death, and opened unto man the portals of immortal life. “He wept that man might smile; He bled that man might never die; He seized our dreadful right, the load sustained, and hove the mountain from our guilty world.” He established His church as an hospital for the spiritually diseased; appointed his own ministers and officers; gave His own laws for the guidance thereof, and having perfected His work of Charity, He ascended again to the mansions of bliss, there to see the effects of “the travail of the soul, and be satisfied.” As was the divine Founder, such is the religion He established. Christianity is a noble system of Charity. It teaches man to feel another’s woe; to seek another’s good; to breathe, instead of revenge, forgiveness and affection for the aged and halt, the maimed and the blind it erects asylums of comfort and repose; for the suffering and the sick, hospitals; and, above all, taking into account man’s spiritual wants, man’s deathless interests as a candidate for eternity, it provides temples for religious worship, where the ignorant may be instructed, the guilty pardoned, the polluted sanctified and made meet for heaven. Other religions are a fable—a delusion—a shadow, Christianity is alone benevolent; in its Founder, in its essence, and in its operations intensely benevolent.

Infidelity, in all its appeals, professes Charity and benevolence. What have its apostles done to benefit mankind? In what book are their “Acts” recorded? To what lands have they carried the blessings of civilization? what prisons have they opened? what chains have they snapt asunder? where are the tombs of their martyrs? where the trophies of their success? Infidelity is cruel, earthly, sensual, and devilish. Witness its day of triumph in France. True, it opened the doors of the Bastile, but it was only to lead the inmates to the guillotine. It demolished the walls, but it was only to build out of the ruins thereof a hundred dungeons, if possible still more gloomy and terrible. The reign of Infidelity is the “reign of terror.” “The infant comes into the world without a blessing, the aged leaves it without hope.” The house of mercy is closed; the book of mercy is burnt; the ministers of mercy are slaughtered; the God of mercy is banished; yea, a watch is set upon the tomb that the dead may rise no more. Infidelity

“ Like Samson in his wrath,
 Plucking the pillars that support the world,
 Fair Charity in ruins lies entombed,
 And midnight, universal midnight, reigns.”

As is the Founder of Christianity, and as is Christianity itself, such also is the disciple; he goes about doing good; he is the Jordan in its fulness; he, like the Nile, leaves behind him the seeds of a new creation; he seeks out the helpless and the destitute; he visits the widows and the fatherless in their affliction, and soothes and wipes away their tears; he understands and appreciates the heaven-born sentiment, “*It is more blessed to give than to receive.*” Hence, “when the ear hears of him it blesses him, when the eye sees him it gives witness for him, and the blessing of him that was ready to perish comes upon him.”

The disciple, however, views man in his relation to both worlds, as possessing a deathless spirit; as a candidate for eternity; as an ignorant, helpless, and guilty sinner, unholy and unclean, and yet redeemed by the blood of Christ. He will, as far as possible, instruct his ignorance and point him to the Saviour. True Charity acts from motives of love to God as well as man. Hence ingratitude does not restrain him, nor opposition make him afraid. He lays up a foundation against the time to come; and when he shall have sown the seeds of Benevolence here, he will reap a harvest of everlasting love; for “whatsoever a man soweth, that shall he also reap.”

“ True Charity, a plant divinely nursed,
 Yet by the love from which it rose at first
 Thrives against hope, and, in the rudest scene,
 Storms but enliven its unfading green.
 Exuberant is the shadow it supplies,
 Its fruits on earth, its growth above the skies,
 To look at him who formed us and redeemed,
 So glorious now, though once so disesteemed,
 To see a God stretch forth His human hand,
 To uphold the boundless scenes of His command;
 To recollect that in a form like ours,
 He bruised beneath his feet the infernal powers;
 Captivity led captive, rose to claim
 The wreath He won so dearly in our name.
 Like him the soul, thus kindled from above,
 Spreads wide her arms of universal love;
 And still enlarged as she receives the grace,
 Includes creation in her close embrace.”

“Charity is placed at the head of all the Christian virtues by St. Paul, the ablest divine that ever graced a pulpit or wielded a pen. It is the sub-stratum of philanthropy, the brightest star in the Christian’s diadem. It spurns the scrofula of green-eyed jealousy, the canker of tormenting envy, the tortures of burning malice, the typhoid of foaming revenge. It is an impartial mirror, set in the frame of love, resting on equity and justice. It is the foundation and cap-stone of the climax of all the Christian graces; without it, our religion is like a body without a soul; our friendship, shadows of a shadow; our alms, the offsprings of pride, or what is more detestable, the offerings of hypocrisy; our humanity, a mere iceberg on the ocean of time; we are unfit to discharge the duties of life, and derange the design of our creation. Wars and rumours of wars would cease; envy, jealousy, and revenge, would hide their diminished heads; falsehood, slander, and persecution, would be unknown; sectarian walls, in matters of religion, would crumble in dust. Pure and undefiled religion would then be honoured and glorified; primitive Christianity would stand forth, divested of the inventions of men, in all the majesty of its native loveliness; the victories of the cross would be rapidly achieved; and the bright day be ushered in, when Jesus shall rule, King of nations, as He does now King of saints.”—PROBE.





“Pride goeth before destruction, and a haughty spirit before a fall.”—Prov. xvi. 18. “He giveth grace unto the lowly.”—Prov. iii. 34.

PRIDE AND HUMILITY.

Rising in fair proportion side by side,
 Behold the stages of Progressive Pride;
 Respectability begins the course;
 'Tis his who has—all told—a well-filled purse;
 High as his neighbour sure he'd like to feel,
 So takes the next step, and is quite Genteel;
 By many acts for which he'd fain write—blank,
 He swells and struts at length a man of Rank;
 The chair of state he next ascends, that Fame
 May faithfully transmit his honoured name;

He meets a rival here, and—woe to, tell,
 He sends his rival in a trice to—hell ;
 A thousand shots like that, and strange to say,
 Right up to glory he has won his way.
 Pride walks a thorny path ; it nothing bears
 But swords and pistols, blood and groans, and tears.

Far different in the happy vale, behold
 Humility at ease, uncurs'd with gold ;
 With competence content, with wisdom blessed ;
 In peace he dwells, caressing and caressed ;
 No thorns beset his path, there only grows
 The bending corn, the violet, and the rose ;
 Truth, beauty, innocence, at once combine,
 And o'er his pathway shed a light divine ;
 And when he leaves the vale, to him 'tis given,
 To walk amid the bowers of bliss in heaven.

THIS engraving shows a rude mass of rocks rising from the valley below. They appear to be thrown up by some volcanic explosion, or forced up by the agency of subterranean fires, they are so steep, rugged, and unequal. On the tops of the ledges are seen bushes of thorns, high, and spreading in all directions. On the first ledge is a man who has scrambled up with some difficulty to the place he now occupies. His object is to get as high as he can, and he is seen about to place himself on the elevation of Gentility. On the next ridge is seen a man and a woman who appear to think a good deal of themselves. They strut and swell like peacocks, although behind and before danger threatens. A little higher, see ! there is a murder committed. One man has shot at and killed his brother, just because he would not move faster out of his way, although there was room enough for both. At the end of the rocks and above all, is a man in uniform. He has attained the highest pinnacle. Thunder and lightning attend his path ; storms gather round him. A man of thick skin, no doubt ; thorns could not scratch him, nor daggers pierce him, nor bullets kill him. His glory, however, is almost gone. The next step he takes he falls, and disappears.

A more pleasing picture presents itself to us below. A lovely vale opens, enriched and adorned with the choicest fruits and flowers of paradise ; there the fountains pour forth their living streams. The corn bends gracefully to the passing zephyr. The lowly violet rears her beauteous head in the friendly shade ; the rose of Sharon decks the border ; the father, mother, and little one are

seen walking along this beautiful valley, with Wisdom for their guide. The air is filled with fragrance and sweet sounds; no thorns grow there to obstruct their path; no lightning's flash, nor thunder's roar, makes them afraid. Safe, peaceful and happy, they pass along, while Truth, Beauty and Innocence, irradiate their pathway that leads directly to their own sequestered cottage.

This is an allegorical representation of Pride and Humility. The shelving rocks denote the rugged and thorny path of Pride. The way is raised by the agency of the devil. Having ruined himself by pride, he seeks to bring man into the same condemnation; he tempts the children of men to walk on it. The most High has planted it with thorns, made it difficult in order to deter men from walking on it. Notwithstanding this merciful precaution, it is crowded with adventurers. Nothing shows the fallen character of man more fully than his silly and presumptuous pride, at once stupid and wicked.

“Of all the causes which conspire to blind
 Man's erring judgment, and misguide his mind,
 What the weak head with strongest bias rules,
 Is Pride, the never-failing vice of fools;
 Whatever nature has in worth denied,
 She gives in large recruits of needful pride;
 For as in bodies, thus in souls, we find
 What wants in blood and spirits, swelled with wind;
 Pride, where wit fails, steps in to our defence,
 And fills up all the mighty void of sense.’

A man becomes possessed of a little gold, and he all at once becomes blind, or at least he sees things in a very different light from what he did once. He himself is altogether another man. He wonders that he never before discovered his own merit. He no longer associates with his former friends; Oh no! they are not respectable. He wishes to be considered a gentleman; he will no longer work; he is above that. He sees his neighbour living in higher style than he does, he is discontented. The thorns already begin to scratch him. Pride however can bear a little pain. Pride is very prolific. The man under its influence soon gets peevish, envious, and revengeful. The remonstrances of conscience are silenced, and he gives himself up to the guidance of Ambition.

He next aspires after *rank* and fashion; but pride is very expensive. In order to keep up appearances he does many things that at one time he would never have thought of doing. He can lie,

and be very respectable. He can overreach and defraud his neighbour, and yet be respectable. He can seduce the innocent and unsuspecting, and destroy the happiness of entire families, and still be considered respectable. By his slanders he has ruined the reputation of more than one. By his unrighteous schemes he attains the present object of his proud heart, and moves among the circles of rank and fashion.

Yet his soul is restless. It is like the troubled sea; he pants for Power. He pursues after honours, that the trump of fame may sound his name abroad, and hand it down faithfully to posterity. He becomes now a candidate for high office. In his own opinion he possesses every qualification; he is astonished that the world should be so blind to his many excellences. He here meets with a competitor—he wishes him out of his way. “From pride comes contention;” he picks a quarrel with his rival. The challenge succeeds; the duel is fought, and his antagonist falls weltering in his blood. He triumphs. Ah! unhappy man! Remorse is his companion for ever—the ghost of the murdered haunts him continually.

He is installed in office. He scruples at nothing that will but increase his power; the man’s pride knows no bounds—he aspires now after conquest and dominion. He will be a Hero; he will attain the highest pinnacle of military renown and glory. War, fearful, devastating war, goes before him; Famine and Pestilence attend him; Ruin and Misery follow close behind, but “Pride goeth before destruction!” There are others who wish him out of the way. A shot from his own ranks cuts him down. From his high elevation he is brought low. His glory is departed

“Heroes are much the same, the point’s agreed,
From Macedonia’s madman to the Swede;
Mark by what wretched steps their glory grows,
From dirt and sea-weed, as proud Venice rose;
In each how guilt and greatness equal ran,
And all that raised the hero sunk the man.”

The man with his family in the happy vale, represents *Humility*. The passions seldom operate alone; humility begets contentment and peace. He is satisfied with the position God has given him. He has learned from the book of wisdom that happiness consists not in the abundance of things which a man may

possess ; hence contentment is his safeguard. He has no desire to ascend the rugged path of pride ; he drinks wisdom and knowledge from the fountain of Truth—he quaffs pleasure at the springs of domestic bliss. His greatest treasure is a good conscience—his highest ambition is to walk humbly with his God. Free from the consuming, the torturing desires, the fierce passions, the dreadful fears and gnawing conscience of the man of Pride he enjoys peace. He labours to discharge all the duties of his station, with an eye single, doing all to the glory of God. His present path is safe peaceful, and happy, and his hope of the future blessed and glorious.

“ Far from the madd’ning crowd’s ignoble strife,
 Their sober wishes never learned to stray ;
 Along the cool, sequestered vale of life,
 They keep the noiseless tenor of their way.”

Behold how great is the difference between Humility and Pride. Pride assumes an elevated position, and looks down with contempt on all beneath. Humility is content with a lowly seat, and mingles kindly with the brotherhood of man. Pride climbs a steep, dry, and rugged path, beset with thorns and briars. Humility walks the verdant vale amid rippling brooks, blushing corn, and flowers of vernal beauty. Pride occupies a dangerous place ; even nature contends against him. The thunder, the lightning, and the storm, encompass him about. Humility walks with nature and her path is safe. Pride is tormented with cares, fears, and vain desires. Humility enjoys the peace of God that passeth understanding. Pride works all, and endures all, to be seen of dying men. Humility courts the eye only of the living God. The path of Pride leads to shame and everlasting contempt ; that of Humility to Honour, Glory, and Eternal Life.





“Whosoever will lose his life for my sake shall save it.”—LUKE ix. 24. He died for all.”—2 COR. v 15. “We ought to lay down our lives for the brethren.”—1 JOHN iii. 16.

THE SACRIFICE.

See here the Warriors on the battle-field,
 In dread array with gleaming spear and shield;
 They rush together with the mighty roar
 Of stormy ocean on a rock-bound shore;
 Shields strike on shields, helmets on helmets clash,
 In pools of purple gore the Legions splash.
 From Latium's host the sound of triumph rings,
 And victory guides them on her crimson wings:

Then the brave Roman, fired with patriot zeal,
His life devoted for his country's weal,
The victors then in dire amazement stood,
As on he swept like a destroying flood,
His blood-stained sword through crest and corselet sank
Like Death's own angel, swift he strewed each rank :
At length he fell,—and Rome's proud banner waved
Its folds triumphant o'er a nation saved.

BEHOLD, here, the battle-field ; the warriors are seen arrayed in all the pompous circumstance of war. Armed with shield and javelin, they stand prepared for dreadful combat. See! the ranks are broken: one is seen rushing into the midst of the enemy ; on he sweeps like a tornado, right and left he hurls the blood-stained spear ; he cuts his way through—the foe, astounded at his daring intrepidity, give back. Again they rally, and the hero falls, covered with a hundred wounds. He has, however, effected his object—the ranks are broken ; his comrades follow up the advantage thus gained—rushing into the breach, they rout the foe, and soon victory sits perched upon their banner.

The Romans, being at one time engaged in battle against the Latins, the latter had the advantage, and victory was about to decide in their favour, when Publius Decius, observing how things went, fired with a generous zeal, determined to sacrifice his life for his country's welfare. He threw himself upon the ranks of the enemy, and, after having committed great slaughter among them, fell overwhelmed with wounds. His countrymen, inspired by his heroic example, rallied their forces, renewed the combat, fought with great bravery, and gained a complete victory. Decius left behind him a son, who in like manner sacrificed his life in a war with the Etruscans ; also a grandson, who sacrificed himself in the war against Pyrrhus. His example influenced his countrymen down to the last of the Romans.

The hero sacrificing his life for his country's good represents the Christian Missionary falling in the midst of heathen lands. The young man already belongs to the sacramental host ; devoutly attached to his Saviour, burning with zeal for His glory, he longs to do something to advance His kingdom on the earth. The two armies he knows are in the field ; long, fierce, and bloody has been the contest. Oh ! if he were permitted to turn the battle to the gate. That he may see distinctly the state of things, he ascends the mount of Vision ; in one direction he beholds Africa, bleeding

and prostrate beneath the powers of evil—he sees tribe waging against tribe bloody and cruel wars; rivers run red with the blood of its slaughtered millions; its mountains are crimsoned with human sacrifices; its valleys resound with the wild yells of demon-worshippers. In Central Africa he sees forty millions ignorant, cruel, and superstitious, covered with the blackness of night; everywhere cruelty reigns rampant, enslaving and destroying millions of immortal souls; and, as he bends over this mass of woe, he thinks he hears Africa “weeping for her children,” as she “stretches out her hands unto God.”

He turns his eyes in another direction, and he beholds China—vast, populous China: an infidel refinement, mixed with abominable vices prevails; one vast chain binds them fast to the pictured Idols of their own creating; there they are, ignorant of Jehovah, and Jesus Christ whom He has sent; without hope in the world.

He ventures to look still further. Now he beholds the myriads of India crushed beneath a gigantic system of error—the growth of ages. The rivers as they roll, the mountains as they rise, the valleys as they open, all proclaim the deep degradation of the people. “They have priests, but they are impostors and murderers; and altars, but they are stained with human blood; and objects of worship, but they sacrifice to devils and not to God. The countless mass is at worship—before the throne of Satan, glowing as with the heat of an infernal furnace—with rage, lust, and cruelty, for their religious emotions. He looks again; their demon-worship is over, but are they satisfied? How eager their looks! how objectless and restless their movements! how the living mass of misery heaves and surges, and groans and travails in pain together. He beholds them as “travellers into eternity; how vast the procession they form, how close their ranks, how continuous the line, how constant and steady the advance! An angry cloud hangs over them—which moves as they move—and ever and anon emits a lurid flash; it is stored with the materials of judicial wrath. Thousands of them have reached the edge of a tremendous gulf—it is the gulf of perdition and they are standing on the very brink. God of mercy they are falling over—they are gone!”

Finally he looks at home; here, in his own beloved land, he sees millions of immortal souls, for whom Christ died, shut up in unbelief and ignorance. Slaves, doomed to labour in despair, and to die without hope.

"From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand;
 From many an ancient river,
 From many a palmy plain,
 They call him to deliver
 Their land from error's chain."

He hears the call; it sinks deep into his heart. He burns to carry to Africa the tidings of the God of Love—to China the system of Eternal Truth—to India the sacrifice of the Son of God—to his oppressed countrymen the Liberty that maketh "free indeed." Viewing the vast and deadly plague that desolates the earth, he longs to carry into the midst thereof the censer of incense, that the plague may be stayed, and spiritual health everywhere established. In the spirit of devotion he exclaims, "Here am I, send me,"

"My life and blood I here present,
 If for thy truth they may be spent."

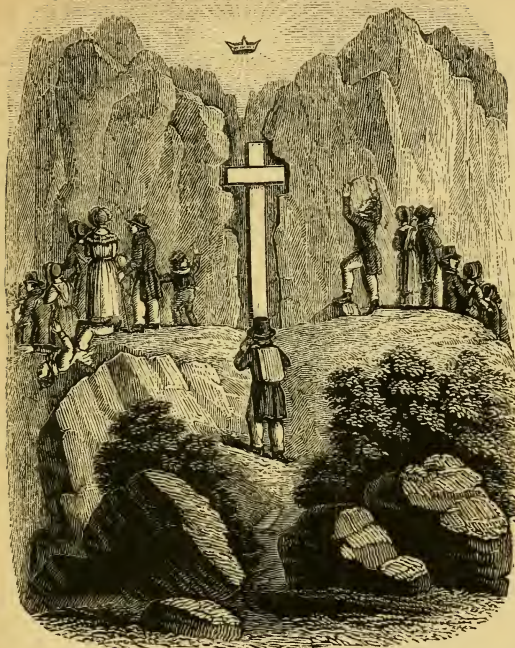
Now he selects his field of labour; the tear of love and friendship bedews his cheek—the parting hand is given—the last farewell breaks from his trembling lips—he flies on the wings of the wind to meet the foe. Soon he is at the post of duty; he flings the torch of heavenly love into the midst of midnight darkness; powerfully he wields the sword of truth against gigantic forms of error. He wrestles with the man of sin and prevails. The might of God is with him; the enemy falls before him; he takes possession of his strong places. The banner of Emmanuel opens its folds triumphant to the breeze; soon the infant Church lifts up its voice: "Hosanna, hosanna in the highest."

But in the struggle the Hero falls. Through the influence of the deadly climate, or through the deadlier passion of the ferocious natives, he falls. Far from home and friends he falls, and "unknelled and uncoffined," he is borne to the house appointed to all the living; the earth closes over him; not a stone tells where he lies; but his object is effected, the seed is sown. The tree of Life is planted, whose leaves shall be for the healing of a nation's curse. The nation that smote him bye and bye shall remember him whom they pierced, and mourn deeply because of

the madness of their guilt. He is crowned with glory, honour, and immortality; the brightest diadem in Heaven's own gift is his; he wears it as his due.

He has fallen, but, like Samson, he slew more dying than when he was alive. The temple of error is overthrown, the tree of gospel liberty is watered by the blood of its martyrs; thus has it ever been from the time of the proto-martyr to him of Erromanga. Every stroke received is a victory gained, every death a triumph. The sacrificing spirit of the brave Roman lived in his immediate descendants and fired a whole nation with the love of heroic deeds; it is so with the Christian Hero, and to much better purpose. Living he was located; his sphere of usefulness was limited; now he possesses a ubiquity of presence; he is everywhere animating the Church of God by his example; and she is animated—the spot where he fell becomes a recognized part of her possessions. Others rush forward and secure the prize. Every one of his wounds becomes more effective and eloquent than the mouth of the living orator, speaking through all time. Dying, he becomes an immortal, his very name becomes a watch-word—his deeds, a memorial unto all generations; his heroic example, a glorious inheritance. If the offering of the widow's mites have constituted so rich a treasury to the church, how much more shall the sacrifice of the Christian Hero open to her a mine of wealth, at once precious and inexhaustible?

“'Tis now the time of strife and war,
 The contest sounds on every side;
 Nations are bound to Satan's car,
 And who shall meet him in his pride?
 Is there no arm his power to break?
 Are there no hearts that deeply feel?
 Sons of the kingdom! rise, awake!
 Obey, at length, your Saviour's will,
 Go, bear the gospel banner forth,
 Its glittering web of light unrol,
 To gleam sublime from south to north,
 And scatter light from pole to pole.”



“ Whosoever, therefore, shall be ashamed of me, of him shall the Son of Man be ashamed.”—MARK viii. 38.

NO CROSS, NO CROWN.

See where the cross of duty stands upright,
 Above it shines the Crown with radiant light;
 Right in the narrow way the Cross it stands,
 And all the space completely it commands;
 On either side behold! vast rocks arise,
 Expand their width, and reach the topmost skies:
 See numbers there, who fain the Crown would have,
 But will not touch the Cross their souls to save;
 They seek some other way, but 'twill not do
 They wander on, and find eternal woe.

But one is seen advancing right ahead,
 And like his Lord—the Cross he will not dread ;
 He takes it up—'tis feathers—nothing more—
 He travels onward faster than before
 He loves the Cross, nor ever lays it down,
 Till he receives instead the starry Crown.

ON a gently rising ground, a Cross of somewhat large dimensions is seen to stand erect ; above it, and suspended in the air, a bright Crown sparkles with a brilliant light. On both sides of the Cross rocks, vast and precipitous, lift up their tops to the heavens ; on either side they extend as far as the eye can reach. Many persons are seen going round the base of the mountain chain ; their object appears to be to get the Crown ; it is theirs if they will but get it according to the condition proposed. They have been trying to go through the narrow passage, but the wooden cross blocks up the entrance ; they never think of moving that, although they try to climb the mountain barrier, which is much more difficult. See ! one is now attempting to ascend, but it is all in vain—there is no other way than through the chasm. Away they go, wandering round and round ; some are seen falling off a precipice, they are dashed to pieces ; other lose themselves among dark labyrinths, and some are torn to pieces by wild beasts. All come to a bad end—not one of them obtains the crown.

One, however, is seen alone, marching up to the terrible Cross ; he walks with a firm step. Decision is his name ; he goes right up to the Cross, he quickly throws it down—it is only a few inches in the ground ; he takes it up, its weight is nothing, for it is hollow. He carries it to the place appointed, lays it down, and receives the glittering Crown, and bears it away in triumph.

By the Cross here is signified religious duties ; by the Crown—immortality in heaven ; those who pass by the Cross and wander round the wall, represent those who think of heaven, but neglect duty ; the man who boldly takes up the Cross represents the faithful Christian. Many persons think about heaven, who, alas ! will never arrive there ; nay, they do more, they actually set out for it—perhaps make a profession of religion ; they do not like the idea of being lost ; submit to a partial reformation, and make an approach toward the performance of religious duties. They just obtain a sight of them, and they are frightened ; this is the Cross. What is there in the Cross so dreadful ! Let us see. Of all who present themselves as candidates for heaven, it is required that they *become* poor in spirit—

humble as a little child—penitent for sin—“perfect and pure, as as He is pure”—that they do deny self—crucify the flesh—mortify the body—subdue inordinate desires—set the affections on things above—hunger and thirst after righteousness—forgive enemies—submit to persecution for Christ’s sake—exercise a constant watchfulness over themselves, and against the world and the devil. The hand, if it offends, must be cut off—the eye plucked out.

They are told of the strait gate—the narrow way—the yoke—the burden—the race—the warfare, &c. Yea, the whole man is to be brought under new influences, governed by new principles, and to live for new ends. Self-denial, self discipline, and self-conquest, are made indispensable pre-requisites for the kingdom of Heaven. This is the Cross, it stands in the path of life; to proceed, it must be embraced. Christ is “the way” to God. His atonement, example, doctrines, commandments—there is no other way, there can be no other—a wall of adamant, wide as earth, high as heaven, meets us in our attempts to find one; on which stands inscribed in letters of light, “He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber.”

Religious duties are irksome and disagreeable to the carnal mind—to the unconverted; it is their nature to be so. By them a man may know what he is, whether he is converted or not; the Cross is a mirror. Religious duties are imposed, not that by performing we may earn a title to heaven, but because they are necessary for the purification of our moral nature, through the grace of Christ, that we may become meet to be partakers of the inheritance of the Saints in light. To neglect the Cross is to neglect all; it is to go to the feast without the wedding garment; it is to go forth to meet the bridegroom without light, and without oil in our vessels.

We may substitute something else for the Cross; such as morality, philosophy, or even works of painful penance. It will be all vain; as long as we continue unwashed, unjustified, unsanctified, we are unsafe—in momentary danger of hell fire. There is no neutrality in this war. In revolutions of States and Empires, those who do not take up arms against the foe are deemed enemies; it is so here. “He that is not with me is against me, and he that gathereth not with me scattereth abroad.” This is the conclusion of the whole matter. When Christ comes to judge the world, all who will not now take up the Cross will be regarded as enemies; instead of the Crown they will have the curse; instead of Heaven, everlasting fire with the Devil and his angels.

Hence it is that so many "draw back to perdition." Ignorant of the great principles of religion, of its power to save, they wear it as a cloak to hide the deformity within; so inadequate are their conceptions of its excellency, that they will not sacrifice a single lust, a momentary gratification, one darling idol, to ensure the "eternal weight of glory" which it promises.

"*No Cross no Crown!*" Some of the early disciples of the great Messiah, when the spiritual nature of Christianity was presented to them, were "offended." Their carnal stomachs loathed "the bread which came down from heaven." Companions of the world, they rejected the "fellowship with the Father, and with the Son, Jesus Christ;" the Cross displeased them; and with their own hands they inscribed their names with those "who, having put their hand to the plough looked back, and so became unfit for the kingdom of God."

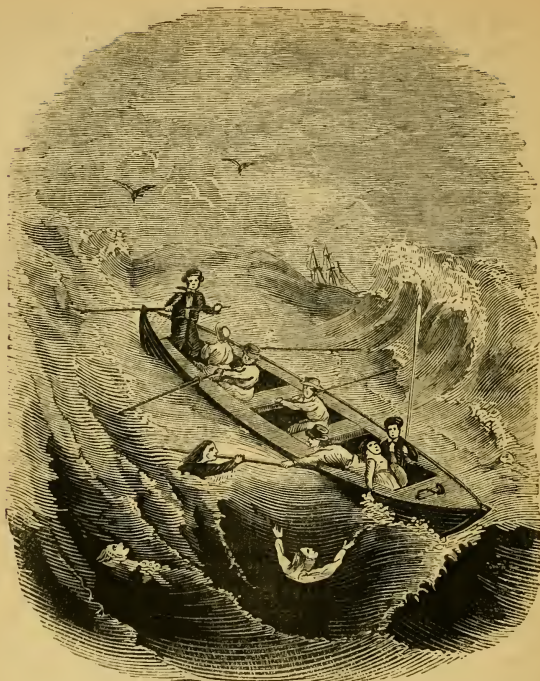
"No Cross, no Crown!" See! that young man running toward the great Teacher; what can he want with Him? He is a noble man, a ruler of the Jews. Strange sight, indeed, to see! A ruler of the Jews running after the despised Galilean. What is his business? He inquires about the way to heaven; he seems a good deal in earnest; he runs, and kneels at the Saviour's feet; listen to him. O, says he, "What shall I do that I may inherit eternal life?" "Take up the Cross, and thou shalt have treasure in heaven," said the Saviour, as He looked kindly upon him. The young man looks "sad," he is "sad," and 'tis a "sad" sight to see. He wants the "treasure in heaven." But he won't take up the Cross, and they go together; God has joined them, and what God has joined no man can put asunder. He looks at the Saviour again inquiringly, as much as to say, "Is there no other way?" The Saviour understands him; He points him to the Cross again, saying, "Except a man deny himself, and take up his Cross, he cannot be my disciple." Fearful crisis, what will he do? The Saviour is looking at him—the disciples—the multitude standing around—God—the holy angels—glorified spirits—all are looking—yea, hell is looking on this spectacle. What is the issue? O, dreadful infatuation; "heaven that hour let fall a tear." He who knew the commandments by heart, and who had kept them from his youth up—he turns his back on Christ and heaven, and goes away "sorrowful," to be yet more "sorrowful" long as eternal ages roll.

Have the Cross and have the Crown. Look again at that young man walking boldly up to the Cross; he lays hold of it exclaiming,

“When I am weak then am I strong; I can do all things through Christ strengthening me.” He finds it “easy” and “light,” pleasant and delightful; he bears it faithfully in palaces and in prisons—in the wilderness and in the city—on the sea and on the land—among Jew and Greek—Barbarian and Scythian—Bond and Free—every where exclaiming as he goes, “God forbid that I should glory, save in the Cross of my Lord and Saviour Jesus Christ,” and having carried it the appointed time lays it at the Saviour’s feet, singing triumphantly :

“I have fought a good fight;
I have finished my course;
I have kept the faith;
Henceforth there is laid up
For me—A CROWN OF RIGHTEOUSNESS.”





“They cry unto the Lord in their trouble, and he bringeth them out of their distresses.”—Ps. cvii. 28. “Then the waters had overwhelmed us.”—Ps. cxxiv. 4.

THE LIFE-BOAT.

Loud yell the winds escaped from caves beneath,
 And summon Ocean to the Feast of Death ;
 Ocean obeys, high lifts his hoary head,
 With fearful roar, impatient to be fed ;
 With maddened rage his mountain billows rise,
 And shake the earth, and threaten e'en the skies.
 See the poor barque engulfed—with precious freight—
 Who, who can save her from impending fate ?
 Old Ocean strikes her with tremendous shock,
 And, oh ! she's stranded on a sunken rock ;

Horror and grief now seize the hapless crew,
To hope and life they bid a last adieu :
Thousands on shore behold their awful plight,
But cannot save them ; 'tis a piteous sight.
At this dread crisis, on the mountain wave
Is seen the " Life-boat," with intent to save ;
Onward she dashes o'er that sea of strife ;
Buoyant and hopeful, as " a thing of life,"
She makes the wreck, and from its drifting spars,
She takes on board the drifting mariners ;
Trip after trip she makes—with mercy fraught—
Till they are safely carried into port.

HERE is portrayed the life-boat hastening to the rescue ; the winds escaped from their prison-house, issue forth roaring indignantly at having been confined so long. Ocean is summoned to the feast of Death ; Neptune obeys the summons—instantly he is all commotion stirred up from his lowest depths, impatient to satiate his devouring appetite ; he dashes his billows against the earth—he assails the very heavens. Behold the frail ship exposed to all the fury of his rage ! she is laden with precious treasure. Her ruin appears inevitable. Loud roars Neptune ; loud roar the winds ! loud too, snap and crack the cordage and the sails ; high rises the mountain surf. The bark " mounts up to the heaven," deep yawns the gulph beneath ; she goes down again into the depths ; the crew are " at their wits' end," their soul is melted because of trouble. But instead of calling " upon the Lord in their trouble," that He might " bring them out of their distresses," they drink and are drunken. Still the waves and the bilows go over them ; at length a mountain wave dashes the vessel on a sunken rock, she falls to pieces ; the men cling to masts, spars, and broken pieces ; despair sits on every countenance ; multitudes from the shore behold the catastrophe, but cannot succour. Lamentable sight !

At this appalling moment, when all hope is taken away of their being saved, the Life-boat is launched into the terrific ocean. Will not she also fall a prey to the watery monster ? See ! she lies above the waves ; her gallant crew impel her forward ; on she dashes—she leaps from billow to billow ; soon she reaches the wreck, and begins her work of mercy. Quickly she takes the drowning wretches from the drifting spars, giving back to them life and hope. Some, indeed, not yet sobered, will not be saved ; others in the same condition take the " life-preservers" for pirates, that have come to take and sell them for slaves, therefore refuse to leave the raft. No time

is to be lost. All they can, they receive on board and carry safely into port amid the acclamation of the multitude.

O what is this but a picture of the goodness of our God in Christ, in establishing His Church on the earth? The tempestuous sea is this world, the wreck is man; the life-boat is the Church, and the multitudes on shore may represent the heavenly host, who look with interest into the affairs of man's redemption.

The world is indeed a "troubled sea," a tempestuous ocean; it is raised into fury by the breath of the spirit of the "evil one," "the prince of the Power of the air," who, having escaped from his prison-house, the "bottomless pit," descends in great wrath and summons all the powers of evil to aid him in the destruction of mankind. Here roll the waves of profanity—there those of impurity; here dash with fury the breakers of Revenge—there rise impetuous the mountain billows of Pride; on the right are seen the rocks of Infidelity—on the left the quicksands of Destruction, while the whirlpools of Mammon abound in every part.

Man shipwrecked by the first transgression, is cast upon this troubled sea, exposed to all its dangers; ignorant and helpless, he is "tossed upon life's stormy billows." Wave after wave rolls him onward to destruction; the whirlpool opens wide its mouth to "swallow him whole, as those that go down into the pit." Is all lost; must he become a prey to the devouring elements? Ah! is there no eye of pity? no arm to save? Oh, divine compassion! "God so loved the world," that the life-boat is launched: Jesus is in the midst of her! He guides her movements! His disciples form the crew; they encounter the storm that Satan has raised; they spring from wave to wave, from billow, to billow,

"With cries, entreaties, tears, to save,
And snatch them from the gaping grave."

They take sinners from off the waves that are bearing them on to death, and place their feet upon the Rock of Salvation. Some are too proud to accept deliverance; such are left in their sad condition.

To speak without a figure, the Lord Jesus Christ has established His Church upon the earth, for the salvation of men. This is the proper business of the Church, even as of the life-boat, to save men; its sacraments, ordinances, and various means of grace, all leading to Christ, the Saviour, are well adapted to do this; and when used aright, they never fail to ensure salvation. Believe, love, obey, "this do and you shall live."

And whereas the usefulness of the "*Life-boat*" consisted in having her bottom and sides hollow and filled with air, so the usefulness of the Church depends upon her being filled with the Holy Spirit, with the atmosphere of heaven; and as boats not made air-tight fail to be useful in the storm, and prove the destruction of those who venture in them, in like manner Churches, lacking the atmosphere of heaven, being destitute of the power of the Holy Ghost, fail in being serviceable to the souls of men, and sink into the "dead sea" of forms and ceremonies.

The Church of Christ—that is, a company of true believers—being filled with the Holy Spirit, become inflamed with zeal, and animated with love for perishing sinners. The love of Christ constraineth them, for they thus judge: if Christ "died for all, then were all dead—and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again." In seeking to save souls, they seek Christ's honour and glory, by establishing His dominion on the earth; daily the Church, influenced thus, makes efforts for the salvation of men; her grand effort is on the Sabbath-day. On this day, worldly business is laid aside; the Angel of Mercy rings her bell around the earth; the Ambassadors of Heaven appear, and issue their proclamation unto the children of men; life and immortality are offered without money and without price? Mercy is active on the earth. Fountains of living waters are opened in dry places; heaven's gates are thrown wide open, and streams of light and love issue from the King of Glory. Everywhere sinners, perishing sinners, are affectionately invited to escape from their sins, and take refuge beneath the sanctuary of the Most Holy;—"Wisdom" herself "uttereth her voice in the streets, she crieth in the chief place of concourse, in the opening of the gates, in the city she uttereth her words, saying, how long, ye simple ones will ye love simplicity, and the scorners delight in their scorning; and fools hate knowledge?" Nevertheless,

"Millions are shipwrecked on life's stormy coast,
With all their charts on board, and powerful aid,
Because their lofty pride disdained to learn
The instructions of a pilot, and a God."

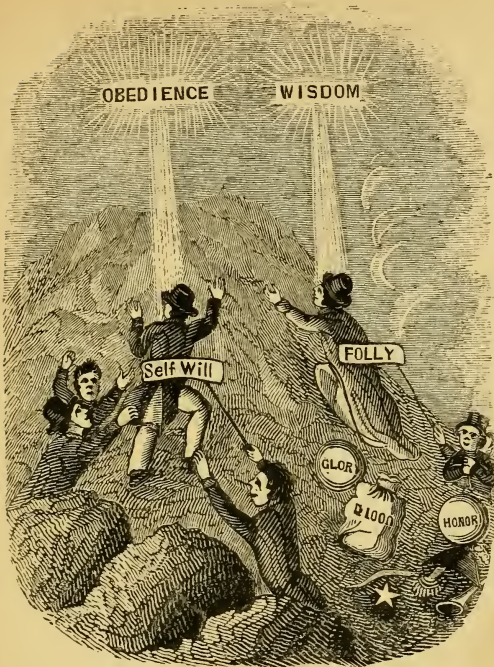
As we saw in the case of the wreck, that some actually refused to enter the life-boat, so it is with sinners; alas! alas! that it is so; they, too, are intoxicated, "drunken, but not with wine," sin has intoxicated them; they are beside themselves. Some will not yield

their hearts to God, and be saved, simply because *they will* not, others do not believe the record God has given of His Son, and continue exposed to the damnation of those "that believe not." Others again, mistrust the motives of the pious, who seek to lead them from the way of death, and think they want only to bring them into bondage; and as the mariners had power to remain on the wreck and be drowned, so the sinner has power to continue in his sins and be damned. Awful power! fearful responsibility! and yet if man be not free, "how shall God judge the world?"

The Church, however, as a Spiritual Life-boat, continues her benevolent excursions, and daily lands some saved ones at the port of glory; and when she shall have made her last trip, through that tempest that shall make a wreck of earth, then shall arise from countless myriads the song of triumph and of praise:—

"Blessing, and honour, and glory, and power,
Be unto Him that sitteth upon the throne,
And unto the Lamb, for ever and ever."





“For the wisdom of this world is foolishness with God.”—I COR. iii. 16. “If they have called the Master of the house Beelzebub, how much more shall they call them of his household?”—MATT. x. 25.

OBEDIENCE AND WISDOM.

Here is Self-Will, so called by men below,
 Struggling alone his upward path to go;
 Though steep and rugged he will persevere;
 The way he knows is right, then wherefore fear?
 His friends and foes alike pronounce him mad;
 His friends are sorry, but his foes are glad;
 One pulls him by the skirt to keep him back,
 Another runs before to cross his track;
 One with a club resolves to stop his course,
 And, right or wrong, to bring him back by force;

But they are wrong, and wrong the title given,
Self-will on earth—Obedience is in heaven.

Next Folly—nicknamed—here is seen to rise
And climb the path that leads to yonder skies;
Honours and shining gold his pathway cross,
Yet he esteems them but as dung and dross;
Old fashioned things prefers, o'ergrown with rust,
And stars and garters tramples in the dust.
Judging the man by earth's acknowledged rule,
The lookers on denounce him for a fool;
The world is wrong again, the man is right;
His name is Wisdom in the realms of light.

IN this picture, on the one hand, is seen a man urging his way up a steep and rugged path; his name is recorded. He is opposed, still he doggedly perseveres; friends and foes alike are astonished at his proceedings. The former are grieved, the latter rejoice at the prospect of his certain ruin. Some of his friends are determined to arrest his progress; one seizes hold of him by the skirt, another, more intent, tries to get a-head of him in order to stop him; a third, yet more violent, pursues him with bludgeon, and is determined, if fair means fail, to employ force. Nevertheless, he obstinately persists in the path he has chosen; he believes it to be right; he will not give in. They employ threats and promises, but all to no purpose; out of all patience with him, they use up a whole vocabulary of opprobrious epithets. He is self-willed, obstinate, stubborn, &c.; one by one, however, at length they leave him, and go about their business, and the man, no longer molested, goes along the way which to him appears to be right, and which he is determined to follow.

On the other hand, one is seen pressing forward up a rough and difficult pass; his name also is apparent. On his path lie scattered profusely, Riches and Honours, of various kinds; there is the trumpet of Fame, with Stars and Garters, and many other things of equal value: these appear to be at his command—he may ride in a coach drawn by six beautiful horses, and yet he prefers to toil and tug along that rough road on foot. This strange conduct excites the scorn, ridicule, and laughter of those who behold him; they denounce him as a fool—they know that they would act very differently, and they are wise men. The man, however, regardless alike of their scorn and jests, goes his own way; and after awhile, they go theirs.

The traveller, here called Self-will, represents the Christian, or man of Piety, in every age; the steep and rugged way, Christian conduct; the traveller's opponents, the Christian's adversaries, or men of the world. The Christian is one who is anointed with the Spirit of Christ; he receives a heavenly call; he is not disobedient thereto; he knows in whom and in what he believes. The path he is commanded to follow may be a difficult one, very difficult to flesh and blood; it is a new and strange way; it is so to himself in many respects, but God has called him to walk in it—he will obey. He walks by faith, not by sight, merely. His friends become alarmed at his conduct, and at first approach him with tenderness, beseeching him to give up his new-fangled notions; though he loves them sincerely, he cannot, he dare not yield to their solicitations. They remonstrate, they threaten, but all in vain; he is determined, nothing will move him; he even invites them to go with him; nothing would give him greater satisfaction than to have them for companions; they will not be persuaded, and, mourning over what they consider his self-will and stubbornness, permit him, at length to have his own way.

Others of a more hostile character, but equally blind, who know nothing of the Christian's motives and aims, who put darkness for light, and light for darkness, call sweet bitter and bitter sweet, beset the man with foul and abusive language. They revile and slander him, they maltreat and persecute him; they believe him to be an obstinate, stupid fellow—one who will have his own way at all hazards.

The man of God endures all things, and hopes all things; he prays for those who oppose him; he gives them good advice and tells them, "As for me and my house, we will serve the Lord." But God sees not as man sees; Heaven approves of his conduct: hallelujahs resounded above when first he started on the way; new shouts of angelic applause might have been heard, when he persisted to walk in it. God has enrolled his name among His obedient ones, and when earth's records, doings, and opinions, shall be no more, he will receive, amid ten thousand thousand witnesses, the welcome plaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A wonderful example of what the world calls self-will, lived many years since. An old man, who knew nothing about the business, took it into his head to turn shipwright and build a ship. Such a thing had never been heard of: of such enormous dimensions, too,

that it was very clear there could not be water enough to float it; and a thousand idle things was said about the old man and his wild and wilful undertaking. Yet he was self-willed; day after day found him at his work—he knew what he was about—he knew who had commanded him; he doubted not but that there would be water enough to float his ship by and by, nor was he mistaken. His obedience had its full reward, and the lone Ark, floating majestically on the world of waters, testified that it is better to obey God than man.

The man Folly, his path, and the treatment he meets with, serves also to illustrate Christian character. The Christian is called to forsake home and friends, houses and lands, riches and honours, whenever they in any measure stand in the way of duty. The heavenly commission he has received makes it incumbent on him to deny self, to take up his cross, to bear the yoke, and to become a pilgrim in the world. He is faithful to his calling. Pleasure courts him, but he embraces her not. Wealth entices, but he consents not. Honours and glories solicit him, but all in vain. He rejects them all. He will not have a clog to his soul. He is free, and he know the value of his freedom. The poor slaves of sin and earth knows no more of the man and his pursuits, than of the angel Gabriel and his employments in paradise. To them, this spurner of gold, this rejector of honours, this trampler on earth, is a fool and a madman: he is beside himself, and so he is denounced accordingly. They judge of him and his conduct by the rules of earth, but he follows another standard. As well might the oyster buried in the sand attempt to pass judgment on the towering eagle when he flies on the wings of the storm, mounts and mingles with the new-born light, and rejoices in the boundlessness of space.

The Christian rejects what he knows, upon the authority of Truth, and the God for truth to be worthless in themselves, unsatisfactory in their nature, and transitory in their continuance. He receives and holds fast what is invaluable, satisfying, and eternal. And when the light of the last conflagration shall reveal the secrets of all hearts, and declare the value of all things, then will it be seen that the Christian has governed himself according to the rules of the highest *Wisdom*.

Thus it was with the man of meekness; He gave up a kingship and royalty, and formed an alliance with a troop of slaves; He relinquished the splendours of a court for the terrors of a desert; a life of luxurious ease for one of peril and fatigue. By the men of his generation his conduct was regarded as foolish and absurd, but His

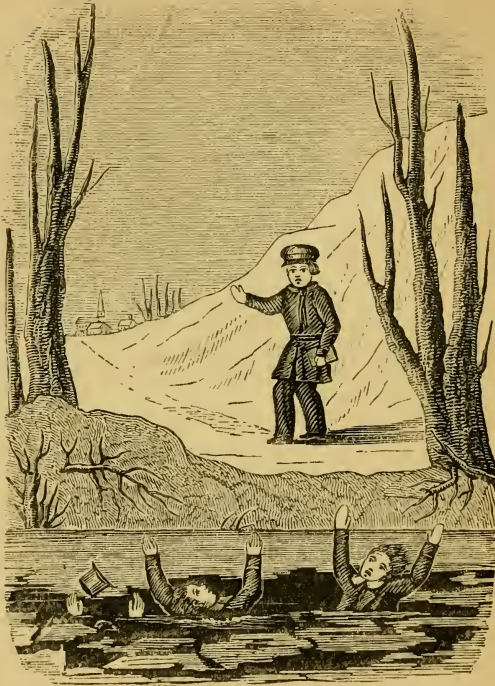
appearance on the glorious mount of transfiguration, as an Ambassador of the skies, encircled with the splendours of Heaven, proclaims to the world that "the fear of the Lord is the beginning of *Wisdom*," and the love of him its highest consummation.

Look again at the young man of Tarsus; see him resign the professor's chair to become a teacher of barbarians. The ruler of the Jews becomes the servant of the Gentiles; the friend of the great and powerful becomes the companion of the weak and contemptible; the inmate of a mansion becomes a vagabond on the earth, "having no certain dwelling place." He embraces hunger, thirst, and nakedness; the dungeon, the scourge and the axe. The world has pronounced its verdict upon him—he was a "madman," "a pest," "a disturber of the public peace," "a ringleader of the despised." The case, however, is pending in a higher court, and when those who "sleep in the dust of the earth shall awake," and Paul, "shining as the brightness of the firmament," takes rank among the "*Wise*," the verdict of Heaven will have been recorded.

"Wisdom is humble, said the voice of God,
 'Tis proud, the world replied. Wisdom, said God,
 Forgives, forbears, and suffers, not for fear
 Of man, but God. Wisdom revenges, said
 The world; is quick and deadly of resentment;
 Thrusts at the very shadow of affront
 And hastes by Death to wipe its honour clean.
 Wisdom, said God, is highest when it stoops
 Lowest before the Holy Throne; throws down
 Its crown, abased; forgets itself, admires,
 And breathes adoring praise."



RELIGIOUS ALLEGORIES.



If sinners entice thee, consent thou not."—PROV. i., 10. "Lean not unto thine own understanding."—PROV. iii. 5.

DANGER OF PRESUMPTION.

Behold where Winter on his stormy throne,
With icy sceptre sways the world alone ;
From arctic regions fierce the whirlwinds blow,
And earth, all shivering, wears her robe of snow ;
The leafless forest murmurs to the blast,
The rushing river now is fettered fast ;
And clouds and shadows settling over all,
Wrap lifeless nature in her funeral pall.
Some youths now hasten to the frozen lake,
And on to school their way with pleasure take ;

Nor go alone, but others they entice
 With them to frolic on the slippery ice ;
 The way is Pleasant, smoother far to go,
 Than o'er the mountain through the drifted snow :
 One, and one only, makes a wiser choice ;
 He will not hearken unto Pleasure's voice :
 Awhile the others glide along the lake,
 When all at once the ice begins to break ;
 In—in they plunge ! In vain their piteous tones—
 The waters quickly hush their gurgling groans.

HERE we see the danger of presumption—the fruits of disobedience. It was a winter's day, the snow had fallen, and earth was clad in her robes of white; the north wind had moaned through the forest, and the ponds and rivers were partially frozen over. Some village schoolboys, about to start for the school-house, which was situated at some distance on the other side of a mountain, were admonished by their parents not to go by the way of the lake that lay round the foot of the mount; the parents judging it to be unsafe; the command was given with all possible earnestness and tenderness. Well would it have been for the boys had they obeyed; as soon as they were out of sight Harry whispered to Charles that "it would be much more pleasant to go by the way of the lake, than to trudge it over the mountain, and nobody could know anything about it." After a few moments' pause Charles agreed; others now are invited to accompany them—"the more the merrier," say they; one by one they give their assent, and all, except Samuel, who forgot not his parents' injunction, and who preferred trudging through the drifts of snow over the mountain, to disobeying his parents' command—all resolve to take the smoother and pleasanter way across the lake. They doubt not but it will bear; they anticipate a fine time; they hesitate not to trust the ice, though they will not trust the word of their parents. On they venture—away they glide o'er the slippery surface, with the wind behind them—full of delight they slide along; they see Samuel working his way through the snow; full of fun and laughter, they with difficulty stop to ridicule him, when behold! their entire weight is more than the ice will bear; suddenly it breaks—in, in they go, down! down! they sink;—the cold waters close over them—they are lost. The school-bell rings, but they are not there; one only of the party has arrived to tell to the teacher and the rest of the scholars the dismal tale.

From the commonest events in life we may gather instruction;

the bee disdains not to gather honey from the meanest flower. The Almighty is the great Parent of all, the Father of the spirits of all that live. He has not forgotten the work of His own hands, He takes pleasure in the security and happiness of his children ; He governs the world by laws—fixed, unalterable laws—except when He alters them for some especial purpose, as in the case of miracles. His natural laws prevail in the heavens above, in the earth beneath, and in the waters under the earth. The law of gravitation, by which a body unsupported falls, exists everywhere, extends to the remotest star or planet, and binds all material objects to a common centre ; the law of motion, by which a body once put in motion continues in that state, if it be not resisted by the action of an external cause—these laws and others govern the universe of matter, and they are uniform. Fire always burns, water always drowns, and ice supports bodies in exact proportion to its quality and thickness.

But for spirits, God has given laws that are spiritual ; in wisdom He has given them to His creatures. These, too, are all fixed and unalterable : “ Except ye repent, ye shall perish.” The way of sin always leads to disgrace, sorrow, and eternal death ; the path of duty or piety always to honour, happiness, and everlasting life ; they have always done so, they ever will do so. God has admonished the children of men of this truth : He has plainly pointed out the two paths, their character, tendency, and end ; and having done this, He, in the most affectionate manner, urges us to follow the path of life. “ Behold,” says He, and wonder at the announcement, “ I set before you Life and Death, Blessing and Cursing ; choose Life, that you may live.”

“ Placed for his trial on this bustling stage,
 From thoughtless youth to ruminating age,
 Free in his will to choose or to refuse,
 Man may improve the crisis, or abuse ;
 Else, on the fatalist's unrighteous plan,
 Say to what bar amenable were man ?
 With noight in charge, he could betray no trust ;
 And if he fell, would fall because he must.
 If Love reward him, or if Vengeance strike,
 His recompence in both unjust alike.
 Divine authority within his breast
 Brings every thought, word, action, to the test ;
 Warns him or prompts, approves him or restrains,
 As reason or as passion takes the reins.
 Heaven from above, and conscience from within,
 Cries in his startled ear—abstain from sin ;

The world around solicits his desire,
 And kindles in his soul a treacherous fire ;
 While all his purposes and steps to guard,
 Peace follows virtue as its sure reward ;
 And pleasure brings as surely in her train
 Remorse and sorrow and vindictive pain."

The boys who broke through the ice and perished, had been faithfully warned ; the two ways had been distinctly marked out to them ; they followed their own course ; they *presumed* their parents might not know everything, they might not know how hard it had frozen during the night—that the ice was strong enough to bear them—there was no danger. The fact was, the way of duty looked difficult, and the way forbidden easy and delightful : they had their reward, So it is with the sinner, man ; he *presumes* that he may violate the laws of God with impunity, that He will not punish, that the way is a safe one—although God has said, "the end thereof is death." The truth is, the way of piety seems hard, steep, and difficult, and the way of sin smooth and agreeable to his carnal nature ; hence he ventures on, at first with diffidence, afterwards with vain confidence ; he entices others to accompany him in his sinful pleasures—this makes it more dangerous ; they strengthen each other in wickedness, but "though hand join in hand, the wicked shall not go unpunished."

To show the influence of bad example, and the danger of presumption, Baxter has related the following anecdote : "A man was driving a flock of fat lambs, and something meeting them and hindering their passage, one of the lambs leaped upon the wall of a bridge, and his legs slipping from under him, he fell into the stream ; the rest seeing him, did as he did, one after one leaped over the bridge into the stream, and were all, or almost all, drowned. Those that were behind did little know what was become of them that were gone before, but thought they might venture to follow their companions ; but as soon as ever they were over the wall and falling headlong, the case was altered. Even so it is with unconverted, carnal men ; one dieth by them and drops into hell, and another follows the same way ; and yet they will go after them, because they think not where they are gone. O, but when death hath once opened their eyes, and they see what is on the other side of the wall, even in another world, then what would they not give to be where they once were."

Last summer I noticed a little incident that may serve to illus-

trate our subject ; the same thing, no doubt, is of frequent occurrence. An insect had entered the house and was upon the back of a chair ; having walked to the end, it very circumspectly employed its feelers above, below, and all around. Ascertaining that the side was slippery and precipitous, it turned round and went back again ; this it did several times, nor would it leave its position until it could do so with safety. And yet man—man, with the powers almost of an angel, rushes blindly on to ruin.

It is well known that the elephant, when about to cross a bridge, puts his foot down inquiringly to ascertain its strength, nor will he proceed unless he is satisfied the bridge is strong enough to support him ; but the transgressor ventures on the bridge of sin, beneath which rolls the river of eternal woe, bearing with him the weight of his immortal interest, the “vast concerns of an eternal state.”

By the law of motion, the boy sliding or skating on the ice cannot easily stop himself, and sometimes he rushes into the openings or air-holes, that are often found on the surface, and meets with an untimely end.

It is so with the laws of sin ; the sinner increases his momentum as he advances ; from hearkening to the counsel of the “ungodly,” he proceeds to the way of open “sinners,”—a little further and he sits complacently in the seat of the “scornful.” Now his doom is sealed!

Thus it was with Babylon’s proud king ; not content with having been an idolator all his life, against his better knowledge—for the judgment that befell his forefather, Nebuchadnezzar, must have instructed him—he would ridicule the true religion, he would insult the Majesty of Heaven. He sends for the sacred vessels of the Sanctuary, that he and his companions may magnify themselves over the captive tribes of Israel. But behold ! in the midst of his blasphemous revelry, the Hand—the terrible hand appears, and the presumptuous monarch, after having seen his doom recorded on the wall of his own palace is suddenly cut down, and his kingdom given to another.



“My heart is fixed.”—Ps. cviii. 1. “I press toward the mark for the prize.”—
PHIL. iii. 14.

DECISION AND PERSEVERANCE.

See where the Alps rear up their giant brow ;
King of the mounts, with coronet of snow ;
Scorning all time and change, his stalwart form,
Endures the peltings of eternal storm ;
In awful pride, enthroned above the skies,
Peaks upon peaks in matchless grandeur rise :
'Mid frowning glaciers, on whose icy crest
The savage vulture builds its craggy nest,
The fathomless abyss extends beneath,
And leads the traveller to the realms of death ;

Napoleon comes in quest of fame and power,
 He scans the mounts that high above him tower.
 Though "barely possible," he will "advance,"
 And in Italia plant the flag of France;
 In vain the mountain, like a dreadful ghost,
 Rises to frighten the advancing host.
 O'er towering cliff and yawning gulf he speeds,
 He means to pass, nor aught of danger heeds;
 He scales the summit with his conquering train
 And like the vulture swoops upon the plain.

HERE the Alps lift up their snow-capped heads in awful sublimity; their icy pinnacles tower above the clouds; their colossal forms arise, mountain on mountain piled. To all save the bounding chamois or his intrepid pursuer, they appear inaccessible; here vast overhanging precipices threaten destruction, and there the treacherous abyss lies concealed, ready to engulf the unwary traveller. Winter reigns supreme upon his throne of desolation; eternal tempests increase the horror of the scene. In vain does the famished traveller search for some stunted lichen, or the smallest animal, to save him from approaching death; he sees nothing but boundless seas of ice—no signs of life are there—it seems the very tomb of nature; the solemn solitude is broken only by the roar of the tempest or the thunder of the avalanche.

Yet over all these obstacles Napoleon would advance; he inquires of the engineer Marescot, who had just explored the wild passes of the St. Bernard, if it is possible to pass. "*Barely possible*," answers the officer. "Very well," says Napoleon, "*en avant*," "advance," and at the head of his army of above 30,000 men, with their arms, horses, and artillery, he commences the arduous passage. The mountains seem to bid defiance to the utmost efforts of the martial host; but dangers and difficulties deter him not; like the gale that wafts the vessel sooner into port, they only urge him on towards the object of his ambition; he conducts the army over slippery glaciers, wide yawning ravines, and eternal snows; he braves the fury of the tempest, and the crash of the avalanche—and overcoming every obstacle, he swoops upon Italy like the Alpine eagle upon his prey.

In the conduct of Napoleon in this instance we have a striking example of decision and perseverance. If we can "out of the eater bring forth meat," and can "from the strong bring forth sweetness," it will be well.

The importance of possessing a decided character is best seen in its results, as the value of a tree is best known by its fruits ; by its aid Napoleon accomplished the objects of his ambition—fame, and wealth, and glory, and power. With it, a man attains that which he sets his heart upon ; without it, he becomes easily discouraged and fails. With it, he controls his own movements, and influences also the conduct of others ; without it, he loses his own individuality, and becomes a creature of circumstances. In fine, a man without decision, is like a rudderless vessel, tossed upon an uncertain sea ; while the decided character, like the genius of the storm, commands the winds and the waves, and they obey him.

The importance of decision being so apparent, it becomes an interesting inquiry, "How can it be obtained?" After a proper object of pursuit is selected, it seems essential that a fuller *knowledge* of the object should be secured ; no pains ought to be spared in order to obtain a perfect knowledge of the object or profession, in all its parts ; this is necessary to the foundation of such a character. The traveller who knows his way walks with a firm step, while he that is in doubt about his path advances with hesitation.

Another thing deemed essential, is *Confidence* in the object of our choice, that it will yield us satisfaction, then possessing a knowledge of our route, and a belief that at the end of our journey we shall be at home, the things that discourage others have no influence at all upon us. So it is with the decided character, in the path he has chosen. Does opposition present itself ? he assumes the attitude of a gladiator, determined to conquer or die. Does danger appear, as it did to Shadrach and his companions, when the burning fiery furnace stood in their path ? he burns the more ardently to fulfil his mission. Is he ridiculed, as were the builders of the walls of Jerusalem ? he heeds it not, he still goes forward. Finally, does he find himself forsaken ? it throws him on his own resources, it makes him firmer in his purpose, as the tree that stands alone and braves the storm strikes deeper its roots into the ground. If engaged in a good cause, he is, like Milton's Abdiel,

" Faithful found

Among the faithless, faithful only he

Among innumerable false, unmoved,

Unbroken, unseduced, unterrified,

His loyalty he kept, his love, his zeal.

Nor number, nor example, with him wrought

To swerve from truth or change his constant mind

Though single."

In the case of Napoleon the above points were exemplified ; he selected, as the object of his choice, military warfare—he made himself acquainted with every thing belonging to it as a science. He had confidence in it, as a means of procuring him the highest objects of his ambition ; hence his devotion to it—hence his perseverance ; dangers and difficulties are seized as allies—he rises with the storm, and “barely possible” is to him an assurance of success.

To the Christian soldier, decision is of the highest importance ; he has selected the Christian warfare as a means of procuring to him, “Glory Honour, and Immortality.” “If the righteous are scarcely saved,” it behoves him to know what belongs to “his calling.” He needs a knowledge of himself, of his duties, and of his privileges ; a knowledge of the way, its dangers and its difficulties ; a knowledge of his enemies, their methods, and their power ; a knowledge of his Almighty leader, of His Spirit, and of His word. He needs a living, practical faith, in religion, that it will secure to him “Eternal Life.” Opposition, danger, and death, may stare him in the face, but if decided, he will say, “None of these things move me,” “My heart is fixed, I will sing and give praise ;” and having fought the good fight of faith, he will be enrolled among those who persevere to the end, and are saved :—

“Faith, mighty faith, the promise sees and looks to that alone,
Laughs at impossibilities and cries, “It shall be done !”

Decision of character may, however, belong to very different individuals ; to the bad as well as the good, to Satan as well as to Abdiel. We may, like Enoch, “set ourselves” to walk with God ; or be like the wicked whose “heart is fully set in them to do evil.” We may say with pious Joshua, “Choose you this day who ye will serve, but as for me and my house we will serve the Lord ;,, or with ambitious Pizarro, we may draw the line with the sword and say, “On this side lies poverty and Panama, on that, Peru and gold ; as for me and the brave, we will cross the line.” With the martyr Paul, we may exclaim, “I go to Jerusalem, though bonds and afflictions await me there.” Or with the patriot Pompey “It is necessary for me to be at Rome, though it is not necessary for me to live.”

The following anecdotes related by Foster, exhibit striking examples of decision and perseverance :—

“An estimable old man, being on a jury in a trial of life and

death was completely satisfied of the innocence of the prisoner; the other eleven were of the opposite opinion, but he was resolved the man should not be condemned. As the first effort for preventing it, he made application to the *minds* of his associates, but he found he made no impression; he then calmly told them that he would sooner die of famine than release them at the expense of the prisoner's life. The result was a verdict of acquittal." What follows is a less worthy instance:—

"A young man having wasted, in two or three years, a large fortune, was reduced to absolute want. He went out, one day, with the intention of putting an end to his life; wandering along he came to a brow of an eminence that overlooked what were once his own estates; here he sat down and remained fixed in thought some hours. At length he sprang up with a vehement exulting emotion—he had formed the resolution that all these estates should be his own again; he had formed his plan also, which he began immediately to execute; he walked forward determined to seize the very first opportunity to gain money, and resolved not to spend a cent of it, if he could help it. The first thing was a heap of coals shot before a house; he offered to wheel them into their place—he received a few pence for his labour; he then asked for something to eat, which was given him. In this way he proceeded, always turning his gains to some advantage, till in the end he more than realized his lost possessions, and died a miser, worth more than a quarter of a million of dollars."





“The fool rageth.”—Prov. xiv. 16. “Let patience have her perfect work.” —
JAMES i. 4.

PASSION AND PATIENCE.

Behold here! Passion, stamping, mad with rage;
 He tries the knotted cord to disengage.
 He twists and twirls, and fumes and frets in vain,
 And all impatient cuts the cord in twain.
 See! there is gold! that Providence has sent:
 Favour abused—it feeds his discontent.
 His soul a tempest—storms around him rise;
 Thunder and lightning shake the trembling skies
 A troubled ocean—white with foaming spray,
 Whose restless waters cast up mire and clay,

But mark the contrast! Patience, much at ease,
 Th' intricate cord unravels by degrees.
 No bags of gold has he. But what is more,
 He has content—of this an ample store;
 While the bright Rainbow, sparkling in the sky,
 Is pledge to him of future joys on high:
 His soul calm—by mellow light caressed;
 A placid lake—whose waters are at rest.

Two very different characters are here presented to our view; Passion, storming wild with rage—Patience, calm and tranquil. For some time Passion has been endeavouring to unravel a hank of entangled twine or cord. In his great hurry, he entangles it more and more. It is full of knots; he grows hot with rage; his face is miscreated; he wears the aspect of a fury. Stamping with anger, he tramples upon some toys that lie near him, and breaks them into pieces. A bag of gold is seen standing at his side. This only feeds his pride; it makes him more outrageous to think that he should have such work assigned him. A tempest is seen to arise behind him; the clouds gather blackness; thunders roll; fearful lightnings glare around. This is to show the state of his mind—wild, fiery, and tempestuous. He is also fully represented by the troubled sea, seen in the background, tumultuous it tosses its foaming billows; its restless water casts up mire and dirt. So his troubled spirit, agitated by the tumult of his passion, gives utterance to oaths, blasphemies, and imprecations. Miserable youth! The fire of hell is enkindled within him!

Patience, on the other hand, sits with unruffled composure. He too has had the same work assigned him. He has the knotted cord to unravel; but he goes about it in the spirit of duty; patiently he unties knot after knot, overcomes difficulty after difficulty, until the whole is cleared. He has finished his task; he is seen looking upward, to show that he seeks help and counsel from on high. A heavenly light descends and sheds its lustre round about him. Help is afforded. In the background is seen a placid lake; this denotes the composure of his mind. Not a wave of perplexity dashes across his peaceful breast. He has not riches; no gold is seen shining by his side; he is, however, contented with his condition; nor is he without hope of future good. The Bow of Promise, glittering in the distant sky, intimates to us that he looks forward to a future recompence.

Passion represents a man of the world; one who has his portion in this life. The Almighty Father has appointed a work to all

men; yea, everything living, moving, creeping, swimming, flying, has its work to do. Duty is incumbent upon all. It is a condition of existence; it is also a condition of happiness. Man is under this universal law. The man of the world, lacking the proper qualifications for duty, fails in discharging it aright. He works from wrong motives, and for wrong ends: he does all to the glory of self. No wonder he makes such bungling work of it.

By the knotted cord may be understood those difficult passages of life through which man, as such, has to pass—afflictions, disappointments, &c. These are more than the worldly-minded man can bear. The reason seems clear enough. He has set his heart upon earthly objects; hence the removal of these objects from him affects him very sensibly. These are thy gods, O man of the world! When trouble comes, of course he does not look upward; he has no business there. He looks down—down—continually. “He leans to his own understanding,” instead of waiting for further developments. He becomes impatient, fretful, peevish, angry and passionate. He would curse God and die, if he was not afraid to die. He is

“Instantly, with wild demoniac rage,
For breaking all the chains of Providence,
And bursting his confinement, though fast barr’d
By laws divine and human.”

Providence may have lavished wealth upon him; he spurns the giver, he abuses his gifts. His pride becomes more inflamed, his table becomes a snare unto him; his riches add to his discontent. What he needs, though he may not know it, is a hope beyond the grave. He has title-deeds enough on parchment, but none to the kingdom of heaven—houses and lands, but no “hiding-place,” in which to enter when the great day of His wrath shall come. He has no anchor to enable his vessel to ride out the gales of adversity. Clouds and darkness surround him; a tempest is in his path; he is a cloud carried with the tempest, to whom is reserved the mist of darkness for ever; a troubled sea, which cannot rest, whose waters cast up mire and dirt.

Patience represents the man of God—he who has chosen God and the world to come for his portion. In this world, he, too, has presented to him the knotted cord—trials, perplexities, and afflictions. Man is born to trouble. He endures all things as seeing Him who is invisible; in patience he possesseth his soul. He looks at the difficulty calmly; he considers what is best to be done,

and which is the best way to do it. If it is beyond his power or skill, he looks to God for assistance. The composed state of his mind gives him a great advantage over the impatient one; but if he finds his own arm too short, he is intimate with One who is mighty to save, and who is a very present help in times of trouble. Soon the knot is untied, the difficulty is overcome, and the victory is gained. Hence a holy calm pervades him; he knows that all are working together for his good. His soul is like a placid lake, reflecting the rosy light of heaven.

Earth to him may be a tempestuous ocean; but the eye of faith ever sees the beacon of truth gleaming across its dark blue wave, pointing him to the haven of repose. Therefore, though cast down, he is not destroyed—perplexed, yet never in despair. He reckons that his light afflictions will work for him a far more exceeding and eternal weight of glory. He looks not at the things which are seen, but at those that are not seen. He has no gold—he is poor; but the bow of promise spans for him its glorious arch. “He is joyful in hope.” He is reminded of his inheritance above. There he has a throne at the right hand of the King of Glory—a mansion in the skies—a bower in Paradise—a rest in Abraham’s bosom—a shelter from the storm—a city which has foundations. No wonder that he sets his affections on things that are above. There is his portion fair—there, too, is his heart—there is his eternal dwelling place. He would rather have the lot of Lazarus here, and his portion hereafter, than fare sumptuously every day with Dives and be perplexed with him at last in the hell of torment. As he walks through the vale of poverty and distress, the heavenly light shines around him, and awakens the voice of song:

“Although the fig-tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord—
I will joy in the God of my Salvation.”;

How greatly is Patience to be preferred before Passion. Passion is a fury, breathing out threatening and slaughter; Patience is a cherub, whispering words of love and joy. Passion is a tempest charged with lightning, hail, and thunder; Patience is a holy calm, where peace reigns and stillness triumphs. The one is a troubled sea, casting up mire and dirt—the other a placid lake illumined by

the mellow light of heaven. The one a foretaste of the fire of hell—
the other, a pledge of everlasting repose.

“The man possess’d among the tombs,
Cuts his own flesh and cries;
He foams and raves, till Jesus comes,
And the foul spirit flies.

“Beloved, self must be denied—
The mind and will renewed;
Passion oppress’d and patience tried,
And vain desires subdued.”

“Lord, how secure and blest are they,
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

“How oft they look to heavenly hills,
Where streams of living pleasures flow;
And longing hopes and cheerful smiles
Sit undisturbed upon their brow!”





“Fight the good fight.”—1 TIM. vi. 12. “Take the shield of Faith, and the sword of the Spirit.”—EPH. vi. 16, 17,

THE CONQUERING CHRISTIAN.

A glorious Temple rises to our view,
 The conquering Christian fights his passage through,
 His dreadful foes who now attack him sore,
 False Shame behind, fell Unbelief before,
 And worldly Love—great idol here below,
 Unite to aid in Christian’s overthrow ;
 But he, courageous, takes at once the field,
 Armed with his ancient, well-appointed shield ;
 A two-edged sword he wields, well known to fame,
 And prostrates at one blow the dastard Shame ;
 On Worldly Love he falls with many a blow,
 And soon he lays the usurping monster low.

Now Unbelief, the champion of the rest,
 Enraged, bestirs him, and lays on his best ;
 A fearful thrust he makes at Christian's heart,
 The shield of Faith receives the murd'rous dart ;
 With his good sword brave Christian wounds him sore,
 And out of combat he is seen no more ;
 Into the Temple now the Victor speeds,
 And Angel minstrels chant his valiant deeds.

THE above represents a man fighting his way towards a beautiful Palace; it is his home. From various causes he has been long estranged from his paternal inheritance. He is by some means reminded of its endearing associations—of its ancient magnificence—of its voices of happiness and love; pleasant things to delight the eye; choral symphonies to enchant the ear; rich viands to gratify the taste, are there. He becomes anxious to return; he determines at once to regain possession of his mansion, or perish in the attempt. He meets with opposition; the odds are fearful, three to one. His enemies do not absolutely deny his rights, yet they are determined to oppose him to the uttermost. He gives battle, and by dint of skill and courage, he routs his foes, gains a complete victory, and enters his home in triumph.

This allegory represents a part of the Christian warfare. The temple or palace signifies that glorious inheritance which the Almighty Father has bequeathed to all his children. It contains all that can please, delight, or enchant the soul, and that for ever more. For it is an inheritance that is incorruptible, undefiled, and which fadeth not away. The Hero denotes a man who has decided to be a Christian. By the influence of the Holy Spirit on his heart, he is convinced of his outcast condition—of the impotency of created good to make him happy—of the insignificance of the things of time compared with those of eternity. Convinced of these, in the strength of grace, he says, "I will arise and go to my Father," and he goes accordingly. But he soon meets with enemies who powerfully oppose his progress, and among the first of these is

Shame. Our passions, or powers of feeling, have been given to us by our benevolent Creator, to subserve our happiness, and shame among the rest.

"Art divine

Thus made the body tutor to the soul—
 Heaven kindly gives our blood a moral flow,
 And bids it ascend the glowing cheek."

Shame stands as a sentinel to warn us of danger, and so put us on our guard. But all our passions are perverted from their proper uses, and sin has done it. Therefore as man loves darkness rather than light—calls evil good and good evil—puts bitter for sweet and sweet for bitter—so also he changes the proper uses of shame. Instead of being ashamed of the bad he is ashamed of the good. Shame is the enemy hard to conquer. The convert finds it so. He feels ashamed at first to be seen by his old companions, in company with the truly pious; or going to a religious meeting—or on his knees, praying—or in any way carrying the Cross of Him whom he has now chosen to be his Master. Shame confronts him everywhere, and gives him to understand that for the most part, religious people are a poor, low, and ignorant set; that no person of character will associate with them, &c. The Christian remembers that what is highly esteemed among men is had in abomination with God; that shame, after all, is the promotion of fools only. Thus he vanquisheth shame by the sword of the spirit, even by the word of the Lord.

As soon as shame is disposed of, another foe appears—*Love of the world*. This consists in a greater attachment to this present world, than becomes one who is so soon to leave it and live for ever in another. As the boy should learn what he may need when he shall become a man, so should the mortal acquire what it may need when it puts on immortality. The natural man is so strongly wedded to earthly objects, that to him the separation is impossible. Argument will not affect it. He may be convinced intellectually, that the things of earth are transitory and unsatisfying, yet he pursues them eagerly. His feelings may be lacerated by the death of some beloved relative, and his hopes blasted by the loss of property, still he cleaves to earth. The power of the Almighty alone can help him. He needs a new principle of feeling and of action; even that of faith that overcomes the world. Obtaining this principle, he looks not at the things that are seen, but at those which are unseen.

The genuine Christian convert has many conflicts ere he can set his affections on the things above. *Worldly Love* opposes him perseveringly; in his religious experience; in his self-denying duties; in his givings, and in his sufferings. The Christian, however, knows that he must conquer that foe, or perish—therefore he sets himself to meditate upon his duty—he searches the Scriptures—he finds that God's enemies are those who mind

earthly things, he wishes not to join them—that the love of the world is hatred to God—if any man love the world, the love of the Father is not in him; and animated by the example of Christ his Lord, who left heaven for man, he renounces earth for God. He dies to the world and lives to Christ. As a soldier of Jesus he fights under His banner, and comes off more than a conqueror through Him who has loved him.

Unbelief is a gigantic foe. He is indeed the champion of all the rest, peculiarly skilful and bold in his attacks. He knows how to shift his ground adroitly. Sometimes he assails vehemently, denying Christianity itself; nay, the very existence of the Almighty, declaring that “God is nature, and that there is no other God,” and that “death is an eternal sleep.” Thus by one stroke he would sweep away the being and attributes of the Eternal; the doctrines, promises, and commandments of the word of God, man’s responsibilities, and consequent duties. Were this stroke successful it would deprive man of all happiness in this life, and of the consolation of hope in the life that is after death. It expels him a second time from paradise into a desert where not even thorns and briars spring up for his support.

Unbelief, however, does not always act so boldly. Sometimes he admits the existence of God, and the subject of religion, in general, but denies that man owes duties to the former, or that he is interested in the latter. He will even approve of the form of religion, provided there is no power, no faith, no Holy Spirit in it. Unbelief in this form destroys thousands of immortal souls who profess Christ, yet not having true faith, in works deny Him. He that believeth not shall be damned.

Sometimes unbelief attacks the Christian under the garb of benevolence. He pities and deplors most feelingly, the present evils that flesh is heir to. He promises you a terrestrial heaven. But first, the present order of things must be abolished. All institutions, political and religious, must be abrogated. The foundations of society must be broken up—its frame-work dissolved—that is to say, a perfect chaos must be made, out of which shall arise a perfect paradise. You must first pass through a vast howling wilderness where no water is, and then (if indeed your carcass does not fall in the wilderness) you will be conducted into the promised land,

In these ways does unbelief make his onsets, suiting his methods to the dispositions of the age, or to the circumstances of individuals.

The Christian repels them with the shield of faith, and the sword of the spirit, which is the word of God. He possesses the divine word which is full of promises, and that faith which is a deep conviction of things not seen, and the substance or foundation of things hoped for. Therefore he gives no quarter to unbelief; God hath spoken, it is enough. There is a mansion for him; he will possess it. His Saviour has conquered and reigns. He will conquer and reign also. He beholds by faith, a glorious mansion, a palm of victory, a song of triumph, a crown of life. Animated by the prospect, he fights his way through all his foes, and as he fights he sings—

“The glorious crown of righteousness,
To me reached out, I view,
Conqueror through Christ, I soon shall rise,
And wear it as my due.”





“ Who gave himself a ransom for all.”—I TIM. ii. 6.

THE IMPERIAL PHILANTHROPIST.

The hapless crew upon the reef are cast ;
 And round them rages wild the furious blast ;
 Deep calls to deep with wide-mouthed thundering roar,
 Loud beat the billows on the rock-bound shore ;
 Crash after crash is heard with fearful shock,
 As the boat dashes on the craggy rock.
 The affrighted crew nor skill nor courage have,
 To save their bark from the devouring wave ;
 Russia's great Czar beholds them on the reef,
 He nobly hastens to afford relief :

Boldly he plunges in the boiling waves,
And all the fury of the tempest braves;
He leaps on board, and with a skilful hand,
Through rocks and breakers, brings them safe to land.

WE have here a picture of danger and of deliverance. Peter the Great, Emperor of all the Russias, had been sailing in one of his yachts as far as the Ladoga Lake; finding himself refreshed by the sea-breeze, instead of landing at St. Petersburg, he sailed down the Neva toward the open sea of the gulf of Finland. The day had been very fine; toward evening, however, the weather suddenly changed; the emperor resolved to land, but he had scarcely reached the shore, when the storm burst forth in all its fury. The waves rose and beat against the craggy rocks of the coast, and the wind roared from the wild sky with a thundering voice; in a few minutes a black cloud, let down like a curtain, hid the scene from view. Still, however, the emperor looked and listened; he thought he heard the voice of distress mingling with the yell of the storm; his penetrating glance soon discovered a boat struggling against the rolling surge, that was driving it toward the furious breakers. The men most of them being soldiers, are evidently at a lost what to do; presently the boat is dashed upon a reef; the sea breaks over it mountains high. The emperor immediately sends a vessel to their aid, but in vain; the men on board want both skill and courage to execute the dangerous task. The poor men on the reef, seeing themselves deserted by their companions, rend the air with their piteous cries for help; the emperor can contain himself no longer,—he springs into his own boat, calling on all who have hearts to dare for their brethren, to follow him. By great exertions he reaches as near to the sufferers as the breakers will allow—he perceives that he is yet too far off to aid them—what they need is a skilful pilot—he plunges into the raging billows, bravely he buffets the mounting surge, now floating on the topmost wave, now sinking in the depths beneath; soon he gains the boat,—he springs on board like a delivering angel. The men, resouled at sight of the emperor risking his life to save them, renew their efforts—they soon get off the shoal into deep water, and the emperor guides them skilfully through the rocks and shoals, and brings them safe to land.

Now he is overwhelmed with the grateful demonstrations of those whom he had saved from the jaws of destruction, and of those happy wives and children, who, but for him, would now have

been orphans and widows ; he enjoys the luxury of doing good—he feels most truly that “ it is more blessed to give than to receive.”

“ The quality of mercy is not strained ;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed ;
It blesseth him who gives, and him who takes,
'Tis mightiest in the mightiest ; it becomes
The throned monarch better than his crown.”

We admire, and very justly too, the surprising condescension the tender compassion, the heroic courage, and the consummate skill of the Emperor of all the Russias, in risking his life for the sake of a few poor men—but what is this compared with the grace of our Lord and Saviour “*Jesus*”? The emperor lost nothing of his dignity in doing what he did ; he laid aside none of his titles ; he assumed not a lower rank ; in the boat, among the waves, and on the shoal, he was still an emperor. But Jesus laid His glory by ; the glory that He had with the Father before the world was ; the glory resulting from creative power ; the glory of guiding the armies of earth and heaven ; the glory of eternity.

“ He emptied himself,” “ He made himself of no reputation.” The master becomes a slave ; the king becomes a subject ; the maker of worlds becomes a creature ; the God becomes a worm ! How surprising this condescension ; how wonderful this humility :

“ Bound every heart, and every bosom burn.”

And O with what tender compassion Jesus pitied us as He saw us exposed to the gulf of eternal death ! In the depth of our misery He exclaimed, “ Behold ! I come,” and immediately hastened to our relief. O how He weeps, groans, prays, and dies for us, and for our salvation ! He pities our ignorance—He groans for our unbelief—He weeps for the hardness of our hearts—He dies for our guilt.

What heroic courage *He* displays in working out our deliverance ! How He grapples with the powers of darkness ! How He triumphs over temptation, poverty, and shame ! How He conquers principalities and thrones, making a show of them openly ! He wrests from death his dreadful sting, proves victorious over the grave, and opens the gates of Paradise to all believers. What divine wisdom, also, *He* manifests in the work of redemption, in securing to man

his liberty, and to God His glory! How skilfully the Saviour confutes all the sophistry of the devil! how wonderfully He answers all the cavils of His adversaries! how, by His questions, does He take the wise in their own craftiness! His laws fill with admiration the hearts of His worshippers. How skilfully he guides His followers through the rocks and shoals of temptation and sin, and lands them safely on the banks of deliverance! "Verily, He hath done all things well." Hallelujah.

But for whom did the Saviour labour and suffer? Peter risked his life for mortals like himself; Jesus gave His for beings infinitely beneath Him. Peter for his own soldiers, Jesus for those who were arrayed under the banner of His great foe; Peter for his own subjects, Jesus for the subjects of another kingdom; Peter rescued merely his friends, Jesus died for the salvation of His enemies. Herein is love, "God commendeth *His* love toward us, in that while we were yet sinners," consequently enemies, "Christ died for us."

In the case before us—one rather of contrast than comparison—we see the men, re-spirited by the presence of their emperor come to save them, labour with all their might; had they not done so, they could not have been saved, notwithstanding all the skill, power, and good-will of their prince. But we, alas! stupid and ignorant as we are, when our Deliverer comes to our aid, are found questioning His skill, denying His power, and disbelieving His kind intentions, instead of "working out our own salvation" with fear and trembling, while He works in us, helping us both to will and to do of His good pleasure.

Those who were saved from death by the philanthropic emperor, showered upon him every demonstration of gratitude; they invoked eternal blessings on his head, and devoted their lives to his service; and shall not we be grateful to our spiritual Deliverer? His name ought to be to us above every name. His name Salvation is; to the man that believes, Christ is precious—he meditates upon His wondrous love, upon His unparalleled condescension, upon His heroic courage, upon His tender compassion, and upon His divine wisdom, until the fire of grateful emotion burns within him, and he presents himself a living sacrifice, holy and acceptable before the Lord, saying,—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

And he devotes himself accordingly to the service of his king and Saviour. As a good subject, he will obey His laws, and seek to promote the peace and prosperity of His kingdom; as a good soldier, he will follow his Captain through every danger and every death, and, having gained the victory, he will ground his arms at Jesus' feet, and so be ever with the Lord.

The following is a noble instance of genuine philanthropy, where a person risked and actually lost his life for the salvation of others:—A Dutch East Indiaman was wrecked in a terrible tempest off the Cape of Good Hope; the sailors were every instant perishing for want of assistance. An old man named Woltemad, by birth a European, and who was at this time a resident of an island off the coast, heard the lamentations of the distressed crew and hastened to their relief. The noble Dutchman borrowed a horse and proceeded to the wreck, with a view of saving at least some of their number; he returned safe with two of the unfortunate sufferers, and repeated this dangerous trip six times, each time bringing with him two men, and thus saved in all fourteen persons. The horse was by this time so much exhausted, that the man did not think it prudent to venture out again; but the entreaties of the poor sufferers increasing, he ventured one trip more, which proved so unfortunate that he lost his own life; for on this occasion too many rushed upon him at once, some catching hold of the horse's tail, and others of the bridle, by which means the horse, wearied out, and too heavily laden, was overwhelmed by the billows, and all drowned together. The East India Company, impressed with so noble an instance of philanthropy, ordered a monument to be erected to his memory.





“ Therefore let us not sleep, as do others ; but let us watch and be sober.”—
 I THESS. v. 6.

THE WINTRY ATMOSPHERE.

The icy mountains here lift up on high
 Their barren peaks, towards the arctic sky ;
 Terrific regions, where grim Winter reigns,
 And binds the whirlwind in his frosty chains.
 All life has fled, save where the shaggy beast
 Prowls with intent on human blood to feast .
 'Tis Nature's tomb ; no living voice is heard,
 Of murmuring brook, or cheerful warbling bird ;
 No leafy tree, no smiling fields of green,
 Nor corn luxuriant waving, here is seen.

In this cold clime some mariners are found,—
 Two, froze to death, lie stretched upon the ground ;
 Others, more wise, to keep themselves awake,
 They leap and shout, and strive their friends to wake :
 One plies the rod—yet from all anger free—
 To rouse his neighbour from his lethargy ;
 Death of his prey, while thus engaged, he cheats,
 And finds himself revive the more he beats.
 These work and live, although the conflict's sore ;
 The rest, they slumber, and awake no more.

Here we have a picture of the Polar regions ; the accumulating masses of ice raise to the sky their snowy summits—the formation, perhaps, of future icebergs. Here Winter sits securely upon his throne of desolation ; unmolested by the Solar King, he sways his icy sceptre. The very winds are hushed to silence by his power. A desolate and terrible region. It is the sheeted sepulchre of Nature deceased. No signs of life are seen, except the Polar beast, fitted for his dreary abode. No sound of rippling brook or voice of joyous bird echoes through the icy cliffs. To bless the eye, no leafy forests wave to the breeze, no cheerful fields of living green appear. To bless the heart, no rising corn, the all-sustaining food of man, bends with its weight of wealth. In this inhospitable climate, man if he possesses not a stout heart, soon dies. A drowsiness steals over him. He feels a very great inclination to lie down ; then cold chills through his life's blood slowly creep. He sinks into a lethargy, from which he never more awakes.

In the picture are seen a few mariners, who are thrown into this unfriendly climate. Two of them, in consequence of giving way to their drowsy feelings, have fallen asleep, It is the slumber of the grave. The others, aware of the deadly influence of intense cold, exert themselves to keep it off. They leap about and cry aloud. They are alarmed for their companions. They strive to arouse them from their dangerous sleep. One, perceiving his friend to have some signs of life in him, procures a rod ; he lays it on unsparingly ; he finds himself benefitted by the exercise ; he continues it ; he is successful ; he saves the life of his friend ; they continue actively employed until deliverance appears. Thus their lives are preserved. The rest, cast into the deep sleep of death, are left to the beasts of prey.

The wintry atmosphere represents that spiritual declension that too frequently happens. Piety is in danger of freezing to death

The church has gone too far north. The thermometer of holiness has sunk almost to zero. The Sun of righteousness casts but a few feeble flickering rays athwart the gloom profound. Fearful state indeed! The stillness of spiritual death prevails. The shaggy one alone is alive and active. "He goeth about as a roaring lion, seeking whom he may devour." The voice of prayer is hushed. No joyful hallelujahs break the monotony of the awful solitude. Doctrine and discipline are neglected. Even the all-sustaining word of God is forsaken. Melancholy position! She will soon become a mere iceberg, dashing herself and others into oblivion. It has sometimes occurred that, by the faithful prayers and active labours of *one* saint, the church has been brought out of the wintry atmosphere, and been saved. This one living disciple brings the whole church to Jesus, the Sun of righteousness, and keeps her there by faith, until the whole tide of *His* rays fall full upon her. Her frozen heart now begins to thaw; soon it melts into penitence and love; now the voice of prayer breaks forth as the morning; the song of praise again mounts upward; God's house is filled with worshippers; ministers are clothed with salvation; converts are multiplied, and the sons of God shout aloud for joy.

The wintry atmosphere may furthermore denote the condition of individual Christians when thrown into the society of the wicked, when compelled, in the order of Providence, to dwell in the "tents of Kedar." In the absence of the genial influences of religious ordinances, the freezing influences of ungodly principles and practices prevail. Infidelity itself may perhaps lift up its daring front, and defy the God of the armies of Israel, deny the inspiration of the sacred page, and laugh the Christian to scorn as a weak enthusiast. If unwatchful, the professor will at first fall a prey to the stupor of indifference. Then the chilling influence of sin will creep over him; the life's blood of his piety will be arrested in its course; heart and intellect alike become benumbed; Faith, Hope, and Love are now but indistinct images of the past. He is in danger of spiritual death.

As, in the engraving, we see one arousing his companions with a rod or stick, so the Christian should endeavour to awaken his brother when he sees him falling beneath the influence of a wicked atmosphere. He may possess more Christian experience, or more spiritual understanding; he may have a stronger faith, or be better acquainted with the wiles of the devil; these are so many gifts or graces that he is in duty bound to exert for the salvation of his brother;

hence he is to exhort and admonish him with all long-suffering and faithfulness. If this fails, he is to reprove—nay, to “rebuke him sharply,” and in no wise to suffer sin upon his brother. Though it may seem harsh, yet he is to persevere as long as any signs of life remain, lest he perish for whom Christ died; he will tell him of the danger to which he exposes his immortal soul, of the reproach he will bring upon religion if he falls into sin, of the wounds he will again inflict upon the sacred heart of Jesus; that he will cover heaven with sackcloth, and make hell echo with exultations of fiendish delight—he will not spare, in order to arouse him from his slumber. With the hammer of God’s word he will strike him, with the sword of God’s Spirit he will pierce him, and with the fuel of God’s love he will enkindle a fire round about him. He is successful—soon the sleeper moves—he melts—he weeps—he prays; in his gratitude he exclaims, “Let the righteous smite me, it is an excellent oil unto me: faithful are the wounds of a friend!” Thus the active Christian, by his perseverance, under God, saves a soul from death, and hides a multitude of sins.

Most beneficial, also, has the exercise been to himself; it has proved the means of his own safety; by it he has been kept watchful and prayerful; his gifts and graces have been strengthened. The more he laboured for his brother, the more he was blessed in his own soul. So true is the promise, “He that watereth others shall be watered himself.”

The wintry atmosphere is such a dangerous region that the Almighty Himself becomes, as it were, alarmed for the safety of His children, when He sees them exposed to its influence; He uses the rod of correction, in order to keep them awake; He uses it in love—“whom He loveth He chasteneth.” Woe, woe unto us, when He commands the ministers of afflictions to “let us alone!” Poverty, reproach, sickness, and death are employed by our heavenly Father as instruments of correction—yet they are blessings in disguise. He gives us poverty in time, that we may be invested with the riches of eternity; reproach, that we may receive the plaudits of the King eternal; sickness of body, that the soul may flourish in immortal health; death, to usher us into life—into His immediate presence—that where He is, there we may be also. God’s children have borne witness in time, and they will bear witness to all eternity, that “it was good for them to have been afflicted.”



“For I, saith the Lord, will be a wall of fire round about.”—ZECH. ii. 5.

THE PROTECTED TRAVELLER.

’Tis night,—the traveller, with labour spent,
 Beneath the forest’s shade has pitched his tent;
 He and his household soon are fast asleep,
 Their toilsome journey makes their slumbers deep.
 Above their heads the stars are glowing bright,
 Like diamonds sparkling on the breast of night:
 This is the signal for the savage beast
 To roam the forest for his bloody feast.
 Leopards and lions round the tent now prowl,
 And wake the woodland with their fearful howl;

The traveller, startled at the dreadful sound,
A blazing fire soon kindles all around ;
The monsters see it, and with horrid roar,
Rush through the thicket, and appear no more
As when Elisha, 'mid the Syrian band,
Saw sword and spear arrayed on every hand,
In gracious answer to the prophet's prayer,
Angelic banners flashed upon the air ;
Jehovah's armies round about him came,
With burning chariots and steeds of flame ;
The fiery seraphs circled all his path,
And kept him safely from the Syrian's wrath.

IN these days of emigration, multitudes are continually leaving the homes of their fathers for distant climes. The populous cities of the old world are traversed, the broad blue ocean is traversed, the vast forests of the new world are traversed in order to find a home of peace and plenty. The engraving shows a family tended and guarded for the night. The travellers, weary with the day's journey, seek a commodious place whereon to pitch their tent. The sun already begins to sink below the horizon, the shadows lengthen, and night, silent and majestic, assumes her empire over the earth. Stars of glittering beauty bespangle her bosom, and reflect their brilliancy on the broad leaves of the forest. The travellers retire to rest ; wooed by fatigue, "balmy sleep" soon lights upon their eyelids ; their slumbers are deep ; but they are soon to be disturbed. Night gives the signal for the beasts of prey to come forth from their dens : hungry and thirsty for blood, they come ; roaming, ravening, and roaring, they come ; the woods echo their fearful howlings. They scent out the travellers, they surround the tent ; they clamour loudly for its inmates ; dreadful is the confusion ; the beasts growl and fight with each other, that each might have the prey to himself. The travellers awake in trembling distress. One of them has heard of the effect of fire upon wild beasts ; while they are quarrelling, he quickly lights his brand, puts it to some dry leaves, and kindles a blaze ; to this he adds more fuel, nor ceases heaping it on till he has encircled the tent with flames. His efforts are successful ; the wild beasts are now affrighted, and, roaring dreadfully with fear and rage, they rush impetuously through the trees, and come near the tent no more.

The preservation of the traveller from the fury of the wild beasts, by means of fire, represents the preservation of the Christian from the attacks of Satan and his helpers, by the Almighty. Among the

Jews, and many other ancient nations, fire was regarded as emblematical of the Deity ; and, indeed, not without reason : for on several well-authenticated instances did the Almighty manifest Himself under the appearance of fire. Moses was summoned before a court of fire, to receive his commission as deliverer of Israel. God was in the fire. In their flight from Egypt, and after-travels in the desert, the Israelites were guided by a column of fire ; it was their salvation and the Egyptians' overthrow ; for Jehovah was there. In His reception of the sacrifices and prayers of His people, God answered by fire. When He gave His law upon the terrible mount, He spake out of the midst of the fire. And when, long after, He would republish His law to all nations, the commission of the apostles, as the deliverers of the world, was crowned with fire. God was with them, and to be with them to the end of the world.

The Christian is a traveller ; he is travelling through the wilderness of this world ; he will pass through it only once. In whatever part of the wilderness he pitches his tent, he is safe from all the open attacks of his foes ; his faith, love, and obedience secure to him the protection of the Almighty. He is holy in heart and life ; holiness tends to God's glory, and upon "the glory there is a defence." This is the glory that dwells in the midst of Him, and where this is, there will be also "the wall of fire round about." The celestial fire burning between the cherubim in the Jewish temple but shadowed forth him in whose heart Christ dwells by faith,—the living "temple of the Holy Spirit."

Since his expulsion from the realms of light, the devil has hated with perfect hatred every symbol of Jehovah's presence and glory ; he hates the light—he is the prince of darkness—he is the great extinguisher, putting out the light of truth and holiness as often as he can effect it. He thought to extinguish the "Light of the world," by nailing it to a tree ; but, in so doing, he only broke into pieces the vase that contained it, causing it to shine forth with brilliancy, and to fill the whole earth with glory.

The great adversary is spoken of as "going about" the world as a roaring lion, "seeking whom he may devour." Once, when prowling about on this wise, he met with one of the saints of God, whom he desired to worry and devour ; but, behold, there was a hedge of burning bushes all around him. In vain he tried to get at him ; though used to fire, he could not stand the fire of love and holiness—he knew very well, too, that no one could put out this fire, demolish this burner, except the man himself. Satan is permitted

to tempt ; he lays his plots with hellish ingenuity ; he executes them with cruelty worthy of a devil. To destroy this man of God, he called into his service the pestilence, the sword, the tornado, and the lightning. The lightning came, and did its work ; the sword came, and did its work ; the pestilence came, and did its work ; the tornado came, and did its work—yet the man of God is safe ; he lives in his integrity ; the hedge of fire around him burns higher and brighter, and becomes a beacon of hope to all the children of men. The devil, discomfitted, leaves him, and flees away to his own place, because “ Job sinned not, nor charged God foolishly.”

In like manner, every child of God is surrounded by a divine protection. The servants of Satan are just like their master : they hate the light, and him that brings it ; but were they to beset him as the Assyrian army beset the prophet Elisha, he would be safe. The chariots of fire and the horses of fire, with seraphim and cherubim, would encompass him. He may lay himself down in peace—a wall of fire protects him, high as heaven, deeper than hell, wide as eternity—fire ! fire ! fire ! formless, impetuous, mysterious, and devouring fire, is his safeguard and trust.

As the traveller, by building a fire, protects not himself only, but all who are in the tent, so the Christian, by his faith, love, and obedience, secures the protection and blessing of God upon all his household. “ I will show mercy,” saith the Holy One of Israel, “ unto thousands of generations of those that love me, and keep my commandments ; ” and one who had lived long in the world, and had seen much of it, declared, “ I have never seen the righteous forsaken, nor his posterity begging bread.”

The traveller may put out his fire without water—he can do it by omitting to supply it with fuel, or by casting earth upon it, thereby smothering it—and thus expose himself and others with him to all the dangers of the forest. So the Christian may extinguish the fire of almighty protection, the light of the Holy Spirit ; he may do so, too, without employing the waters of transgression ; he may do it by withholding the proper fuel, “ leaving off to do good,” by neglecting the means of grace ; he may do it by casting earth upon it, by letting the world gain the ascendancy in his heart and affections. The love of the world will put out the fire, “ quench the Spirit,” and leave the man again exposed to the malice of the evil one.

In the book of the prophets, we read of some who “ kindled a fire,” and walked in the light thereof, “ who yet lie down in sorrow.”

They are not safe. These may be the self-righteous—the mere nominal professor, who builds a fire with the wood, hay, and stubble of his own performances. It lacks the heat of love and holiness—God is not in it. Satan heeds it not—he breaks through it as easily as a lion through a cobweb, and seizes upon the defenceless sinner for a prey.

Of others it is said that they “encompass themselves about with sparks” merely; this may mean those who esteem themselves good enough already, good naturally—hence they have no need of performances of any kind. The man of this class neglects as useless the light of truth and faith, and the fire of love; he can dispense with Bible, priest, and temple; he lies down in peril—the devil does not mind a few sparks.

It was a custom among the ancient highlanders of Scotland, when they would arouse the people for any great purpose, to send throughout the land a cross dipped in blood; wherever the cross was received, there the people immediately kindled a blazing fire, hence it was called “the Fiery Cross.” The blood-stained cross of Christ has been sent, and is now going throughout the world; the purpose for which it is sent, the greatest of all achievements is this; wherever it is received, a fire is kindled amid the surrounding darkness. The fire of a Saviour’s love, the fire of almighty power:

“Jesus’ love the nations fires,
Sets the kingdoms in a blaze.”

Hasten! oh, hasten! ye who bear the cross, ye ministers of His, that do His pleasure! Carry round “*the cross*,” until a fire shall be kindled everywhere, and the whole earth be filled with the glory of God.





“For ye are bought with a price.”—1 COR. vi. 20. “Those that seek me early shall find me.”—PROV. viii. 17.

THE PEARL OF GREAT PRICE.

Behold, the slave, with joyful, beaming eyes,
 Holds up to view his glorious, glittering prize ;
 A pearl, more precious than its weight in gold ;
 The price of Freedom, and of bliss untold.
 The prince who promised the auspicious meed,
 From his rich palace hastens down with speed ;
 With his own hand, unrolled that all may see,
 The title-deed presents, of Liberty.

The slave may enter now that mansion fair,
A slave no longer, but a rightful heir.

So when the sinner by Apollyon bound,
The priceless pearl of gospel grace has found,
He breaks his chains, and into Freedom springs;
No more a slave, he ranks with priests and kings :
By the great Lord of all, to him 'tis given,
To be His child on earth, and heir in heaven.

A CERTAIN prince, desirous of adorning his coronet with a pearl of the greatest value, promises liberty to any one of his slaves who shall find one of a certain number of carats; the prince owns, upon his manor, a "fishery," where the slaves, at proper seasons of the year, dive for pearls. The usual mode of operation is as follows: The divers, throwing off their clothes, dress themselves in complete suits of white cotton—this is to protect their bodies from the contact of the medusæ, or sea-nettles; then, each diver, letting himself over the side of the boat, places his feet upon a stone, which is held by the seibor, or puller-up. On his left arm he carries a small basket to hold the oysters he may collect—the pearl is found in the fleshy part, near the joint of the shell—then, closing his nostrils with a piece of elastic horn, he gives the signal with his arm, and is immediately lowered down; the stone enables him to sink without difficulty. Here, in a period varying from thirty to a hundred seconds, he employs himself in filling his basket; as soon as this is done, or if he wants breath, he jerks the rope, and is immediately hauled to the surface.

In the engraving is seen the fortunate slave, who has secured the prize. As soon as he discovers his good fortune, forsaking boat and basket, he leaps overboard, and makes towards the shore, exclaiming, "I've found it! I've found it!" Others shout with him; the prince, his master, hears the tumult, and, learning the cause, repairs without delay to the bank of the river, to receive the pearl and to bestow on the finder the promised reward—where, in the presence of all, he reads his deed of manumission, and proclaims him *free*. And he is free—his head and heart and hands are now his own; he is now free *from* that power which degraded him to the exact level of a brute, and free from all its concomitant evils of ignorance, cruelty, and crime; he is now a man, he bears his brow upward. Happy man! Liberty, fair sister of Piety, has stooped upon the wing to bless him; nor is this all—he is free to call his former master *Abba*, that is, father, and his mistress *Imma*,

that is, mother; he is, according to custom, adopted as a son—his future path is irradiated with knowledge, wisdom, and happiness.

By the slave finding the costly pearl, and obtaining thereby his liberty, is signified the sinner, who finds “the kingdom of heaven,” or who, in other words, experiences religion; this puts him into possession of a liberty more precious than gold, and more to be desired than fine gold:—

“A liberty unsung
By poets, and by senators unpraised;
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate, take away:
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which, whoso tastes, will be enslaved no more.”

This is the liberty of gospel salvation. A sinner is a slave—a slave not to one master, but to many, who exercise over him a cruel despotism. Satan takes the lead in tyrannizing over him. It is true he is a willing slave, but not the less a slave for that; for let him but try to free himself from his power, and he at once feels that he is bound. Satan is his lord and master: he says to him “Go, and he goeth; come, and he cometh; do this, and he doeth it.” He is a captive, led about just as the devil pleases. Miserable bondage! *Sin* has dominion over him, forbidden objects control his passions, and his passions control his will; he is enslaved to the law of sin, he is chained to “this body of death.” Sin wields over him its sceptre with despotic sway; “he is sold under sin;” even when he would do good, evil is present with him. Again, he is a slave to the terrors of the law; Mount Sinai still stands, giving forth its dreadful voice of many thunders, and emitting its flashes of devouring fire; he stands quaking and trembling beneath its fearful brow. He is also “subject to bondage through fear of death;” although he may make a show of courage, when among his guilty companions, over the bottle, or in the battle-field, yet he dreads his approach; his very image embitters his sweetest pleasure, and makes him miserable. These are some of the lords that exercise dominion over the poor sinner; verily he is bound!

The King of holiness offers liberty to the sinner, on condition that he exercise “repentance toward God, and faith in Jesus Christ;” thus runs the proclamation. The slave who found the pearl was obedient; what did he know at first about pearls?

He might have argued, with himself at least, that it was impossible that such uncouth muddy oysters could contain such priceless gems, and so have given up the idea, and with it freedom; but he sought in the manner prescribed, and found—thus his obedience secured an ample reward.

Salvation is found only by those who seek aright. That the sinner might not lose his labour, the Almighty Lord tells him *where* it may be found; He tells him to look for it in *His* word, in *His* house and ordinances; He tells him *how* he is to conduct the search—he is to lay aside his self-righteousness, and put on sackcloth; he is to descend into the depths of humility, and there, by earnest, persevering prayer and living faith, to seek until he finds—and the promise is, “If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.”

But who shall describe the glorious liberty of the children of God? Satan reigns and tyrannizes over them no longer; his chain is broken, his allegiance is renounced; he is no longer the proud conqueror, leading his captive in chains; he lies bruised beneath the Christian's feet. He may threaten, but he cannot harm; he may tempt, but he cannot compel.

He who finds gospel freedom is delivered from the dominion of sin; his understanding is now enlightened, the darkness of ignorance has passed, the true light now shines; his mind is now free—free to do good. He takes pleasure in righteousness. “Oh,” he exclaims, “how I love thy law!” Henceforth the testimonies of Jehovah are the songs of his rejoicing in the house of his pilgrimage; in him the promise is fulfilled, “Sin shall not have dominion over you.”

From the curse of the law, moreover, he is free. Jesus has been made a curse for him—there is, therefore, now no condemnation; for him the fires of Sinai no longer burn—Jesus has quenched them with His blood; for him its voice of many thunders is for ever hushed—Jesus has whispered, “Peace, be still.” Death has now for him no more terrors—Death is a vanquished enemy, he is numbered among his gains. Why should he fear, who has beheld “the burst gates—the demolished throne—the crushed sting—the last gasp of vanquished death”? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

Oh, the glorious liberty of the children of God! The slave has become a son; he may now call God Abba, Father, and the church

Imma, Mother ; he is now an heir of God and fellow-heir with Jesus Christ—he receives a clear title-deed to mansions in the skies. Heaven for him

“ Opens wide
Her ever-during gates, harmonious found
On golden hinges turning.”

He is now free to see the King in His beauty, to see *Him* as *He is*, who loved him, and gave Himself for him—to hold converse with angels and archangels, with all the holy and the wise. “Glorious liberty,” indeed ! wondrous freedom ! he is free to explore the regions of immortality and love ; and as the years of interminable duration roll onward, he will live yet more free.

“ All hail, triumphant Lord,
Who sav’st us with thy blood !
Wide be thy name adored,
Thou rising, reigning God :
With Thee we rise,
With Thee we reign,
And empires gain
Beyond the skies.”





“Blessed are your eyes, for they see.”—*MATT.* xiii. 16. “And to know the love of Christ which passeth knowledge.”—*EPH.* iii. 19.

THE GREAT DISCOVERY.

When brave Balboa gained the mountain's height,
 A glorious prospect burst upon his sight;
 The great Pacific stretched before him lies,
 And fills with new delight his ravished eyes:
 Oh, sight sublime! It meets the distant sky,
 The splendid image of eternity.
 He gazes on that sea, his hope of old,
 Whose waters wander by the realms of gold;
 Visions of wealth and glory fill his mind,
 And he forgets the toils he left behind.

The dream is realized ! that dream sublime,
That bore him onward through each deadly clime,
O'er burning mountains and o'er stormy main,
Through death and danger, far from ancient Spain.
His bursting heart adores that mighty Power
That brought him safely to behold this hour ;
He prostrate falls, his grateful homage pays,
And to the God of heaven devoutly prays.

ABOVE is pourtrayed the great discovery of the Pacific Ocean made by Balboa, a Spanish cavalier. Balboa had for some time settled down in Hispaniola ; here he cultivated a farm : but, hearing of an expedition that was about to set out for the west, he determined to join it. He was greatly in debt, and the governor had issued a proclamation forbidding debtors to leave the island. Balboa, however, was resolved to go. He caused himself to be rolled on board of one of the vessels in a cask. He did not make his appearance until the ship was far out to sea. The commander at first threatened to send him back ; but the ship pursued her way. He quickly rose into favour ; became governor of the colony planted at the isthmus, and distinguished himself by the talents of command. Rumours of the golden country still farther westward continued to inflame the minds of the Spaniards. Distance, disease, mountains covered with eternal snows, and oceans tossed by perpetual storms, could no longer restrain them. Balboa took the lead of the expedition, and pushed on to conquest. Many of the Indian tribes are to be conquered. These brave but defenceless warriors soon fall before the arms of the Spaniards, who, the more blood they shed, the more they thirst for gold. An alliance is formed with a powerful Cacique, who sends Balboa a rich present in gold and slaves. On the daring Spaniard leads his soldiers. Indian tribes are conquered, mountain difficulties are passed, and burning, sickly regions traversed. Now the moment is at hand when he is to be more than recompensed for all his labours. The misty summits of the hills rise before him. One of these is pointed out to him as the object of his search. He commands his troops to halt. He himself ascends alone, with his drawn sword. Having reached the top, he casts his eyes round ; the Pacific spreads out before him ; imbued with the religion of his country, he falls on his knees weeping, and offers thanks to God for permitting him to see this glorious sight. On his return to Darien, the whole population poured forth to meet him. They hailed him as the glory of Spain ; as the gift of heaven, sent to

guide them into the possession of honours and riches incalculable.

The *Pacific Ocean*, and its discovery by the bold Spaniard, may serve to illustrate the ocean of God's love, and the joyful feelings of him who, for the first time, discovers it. The sinner is settled down in his sins; he is employed in cultivating Satan's husbandry; "he is sowing to the flesh." He hears of a revival of religion, of an expedition heavenward; he is determined to join it; he is in debt; dead in trespasses and in sins. Satan, his governor, will not permit him to quit. He hedges up his way round about him. The sinner is, however, resolved to join the expedition that is bound for heaven. By a violent effort he escapes, and joins the converts. He is decided; he seeks earnestly the salvation of his soul. His way is now beset with difficulties; enemies appear on every hand to impede his progress, his old companions come to entice him, his old sins come to tempt him, and his old master strides before him the whole breadth of the way.

He now strengthens his alliances with the children of God. He receives sometimes some gracious tokens of the Divine favour; he is encouraged to persevere. On he goes, weeping—praying—wrestling—fighting. His old companions are silenced; his sins no longer have dominion over him, and Satan falls like lightning from heaven. Now the time of triumph is near, when he will be more than paid for all he has endured. His heavenly guide directs him to the object of his inquiries. He ascends alone the mount—the sacred mount of Calvary. He casts his eyes around; the peaceful ocean of almighty love spreads out before him; there it lies, covering all time, and extending to eternity; immense—boundless—overwhelming.

"When this Almighty sea of love
His rising soul surveys,
Transported with the view, he's lost
In wonder, love, and praise."

All is *peaceful*, above—below—within—around. He has *peace* with God, through our Lord Jesus Christ. A peace which passeth all understanding fills his breast. He is at peace with man and beast. It is as the opening of the gate of heaven to his soul. An immense region of truth, divine truth, is laid bare to his view. A new and heavenly light flashes over his mind. Old things have passed away, and all things have become new.

On this mount of vision he discovers that God is love; not only lovely and loving, but *love*; nothing but love. In His nature

and operations, love—pure, unexampled love. Here he beholds the Son of God, the Maker of earth, the well-beloved of heaven, suffering and dying for him—for all—for a world of sinners. For the foulest of the foul, *He* dies. He beholds with astonishment the tokens of His love. Earth is suddenly arrested in her retrograde motion, and rolled back again to God. Strange darkness covers the world, that all might henceforth be light for ever; the opened sepulchres proclaim life and immortality. Here he beholds a new and living way cast up, a highway from earth to heaven; and countless multitudes, leaving behind them the badges of their guilt, pollution, and wretchedness, and washed and clothed in the robes of salvation, ascend thereupon. Forward they go, each one walking in his uprightness. A cloud overshadows them for a little while,—that is death. Soon they ascend toward the gates of the heavenly city. Now the golden portals are lifted up, and the children of glory enter in. A multitude that none can number are thus ransomed from hell and the grave, and all through the love of God in Christ Jesus. Behold, what manner of love is this, that the Father has bestowed on us, that we should be called the sons of God! Well might the rapt poet sing—

“ I rode on the sky,
 Freely justified I,
 Nor envied Elijah his seat;
 My soul mounted higher,
 In a chariot of fire,
 And the moon it was under my feet.”

An indifferent spectator, walking far beneath Balboa, seeing him prostrate on the mount, and with uplifted hands offering his thanksgiving, might have laughed him to scorn for a madman, or have pitied him for his weakness. He may not have been so high. He knows not that the ocean exists. He perhaps denies its existence altogether. Thus it often happens to the man of the world when he sees converts who have tasted that the Lord is gracious, give vent to their feelings in a lively manner, or when he hears experienced Christians discourse on the love of God. It is foolishness to him; he considers the persons so acting to be “beside themselves,” or very weak-minded. He may perhaps deny altogether the existence of vital godliness and religious experience; yet if the sceptic would but “come and see” for himself, he would confess that “the half was not told him.”

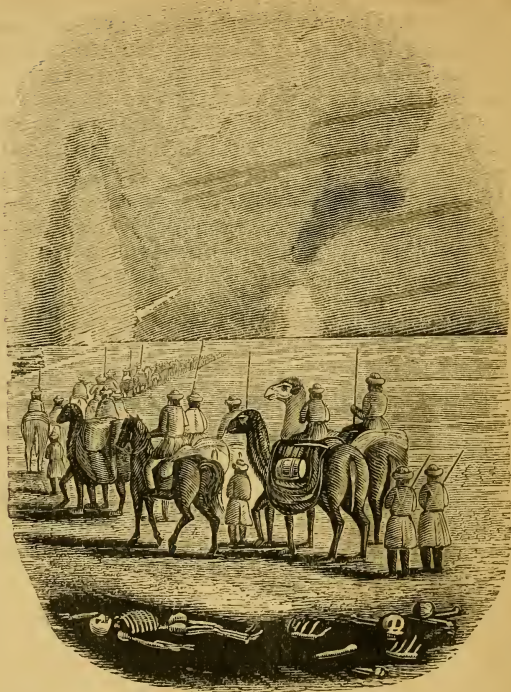
In order to make his great discovery, Balboa had to rise above the

world. So it behoves him who would discover the great Pacific of eternal love, to rise above sublunary things ; especially must he surmount the fogs of prejudice, the mists of ignorance, and the clouds of unbelief which surround the surface of the earth.

Having made his discovery, the Spaniard was at once rewarded with honour and glory. He looked upon the past with contempt, as not worthy to be compared with the splendour that awaited him. So he feels, who realizes that God is love. He is clad with the "*Best Robe.*" He looks with disgust on the past. He hates the vain pomps and glories of the earth ; is astonished at his infatuation, in being so taken up with them ; and yet what he now possesses is but as the drop to the teeming shower. The wealth of eternity awaits him.

Balboa could not explore his vast prize. Had he traversed the ocean till this time, he would have gone over only a small portion of it ; much of it he would never see. Realms of gold lay glittering upon its placid margin. Mines of wealth lay hidden beneath its purple wave. He had but found the key of this magazine of wealth. So the discoverer of almighty love can know but little of his precious prize while here below. Boundless—fathomless—endless, it spreads out before him, and will ever spread. Here he merely sips of its overflowings. He has but discovered the key of this treasure-house of love. "Oh the depth of the riches both of the wisdom and goodness of God!"





“They wandered in deserts.”—HEB. xi. 38. “For here we have no continuing city, but seek one to come.”—HEB. xiii. 14.

PASSAGE THROUGH THE DESERT.

Amid the arid desert's burning sands,
 The caravan proceeds, in various bands ;
 Jew, Frank, and Mussulman, in search of gain,
 Unite to traverse the destructive plain,
 The desert drear, more terrible to brave
 Than furious tempest on the ocean wave :
 The sky, a molten dome of quivering heat ;
 The earth, a furnace, glows beneath the feet ;
 The wild waste echoes, as they move along,
 With laugh, or humorous tale, or voice of song.

Armed and united, they no danger fear
From lion prowling, nor from robber's spear;
But other foes oft-times 'gainst them advance,
More to be dreaded than the Arab's lance:
The sandy column and sirocco's blast,
Laden with certain death, come rushing past.
Down straight they fall, flat on their faces lie,
While the destroying angel passes by.
Through varied dangers thus their way they wend,
Until at length they reach their journey's end.

HERE is represented the passage of a caravan through the great and terrible desert of Africa. Merchants, being desirous of visiting the interior parts of Africa, for the sake of trading with the natives, form themselves into companies for this purpose. Here may be seen Arabs, Jews, Franks, and others, uniting for a common end, regardless of the differences of country and of creed; they hire a certain number of camels, with their drivers; they lay in their stock of goods, provisions, etc.; they furnish themselves with a compass, and with arms for defence. When all is prepared, the signal for departure is given, and the caravan moves onward; by degrees they leave all traces of the living world behind them—soon they come in sight of the desert—evening now casts its shadows round them,—they find a stopping place; here they rest for the night. In the morning they commence the perilous route; in a short time nothing is beheld by the travellers but one vast ocean of sand, bounded only by the horizon; as they move on, the heat becomes intense—the sky appears like a dome of molten fire—the earth glows like a furnace beneath their feet; a momentary gloom overspreads the faces of the travellers as they see, scattered here and there upon the sand, skeletons, the remains of former travellers. They shorten the distance by rehearsing tales of wit and humour; sometimes the desert rings with the sound of their merry songs. They trust to the guides for direction, and to the guards for safety; being well armed, they fear nothing. Sometimes, while yet on the border, the lion of the desert appears; he sees them united and watchful—he dares not attack them; he lashes his sides with his furious tail, and with a dreadful roar he bounds out of sight. Sometimes the Arab robbers, who think they have an hereditary right to plunder travellers, attack the caravan—they meet with a stout resistance, and finding themselves worsted, they quickly disappear amid clouds of dust and sand. Other enemies, however, frequently appear, that laugh to scorn their might of union, and hold in derision the shaking of the

glittering spear ; the pestilential simoom, with the speed of thought, comes rushing on toward them, and unless they fall instantly upon their faces, and hold their breath, they are all dead men. Sometimes they behold huge pillars of sand before them, the sun gleaming through them, giving them the appearance of pyramids of fire—each one is large enough to bury the caravan ; now they move toward them with fearful rapidity—now they take another direction. The wind shifts, and dashing against each other, they vanish in a storm of sand. Sometimes the caravan is refreshed by meeting with a fertile spot called an oasis. Here is seen the grassy plain, the flowing fountain ; here is heard the voice of singing birds ; here the palm, the vine, and the olive tree abound. New spirited, the caravan resumes its journey, and in good time reaches the place of its destination.

The passage through the desert may be considered as an allegorical representation of the passage of the Church of Christ through the moral desert of this world. The Church is in quest of eternal gain. She seeks a city which is out of sight—"the New Jerusalem." The way thereto is through a moral desert, which is destitute of every heavenly plant. No living stream flows through the midst thereof ; no food for the soul is there ; no provision for immortality. Above, around, beneath, the elements are, in themselves considered, unfriendly to spiritual life and spiritual progress. Hence the Church furnishes herself with provisions,—Christ, and the word of Christ ; her compass, the law of Jehovah ; her weapons, the whole armour of God ; her watchmen and guides, the ministers of Jesus.

The caravan was exposed to danger and death from the lion, the robber, the moving sands, and the fell simoom. The Church, too, has her dangers to contend against. No sooner does she commence her march, than Abaddon, the destroyer, comes out against her. If he sees her united, moving on firmly, and watchful withal, she is safe, and he knows it. He gnashes his teeth with rage, and looks about for more defenceless prey. Woe, woe to the straggler he may meet with in his wrath,—to him who through indolence has lingered behind, or through pride thinks he can take care of himself ! he falls a victim to his temerity. His fate becomes a monument of warning unto others. Next she is assailed by the disciples of ancient heresies. These come forth against her with their rights of prescription and of proscription. They advance "damnable doctrines," and seek to plunder her of her heaven-born treasures. But the Church is armed, thoroughly armed. The efficient panoply, "the whole armour of God," is round about her.

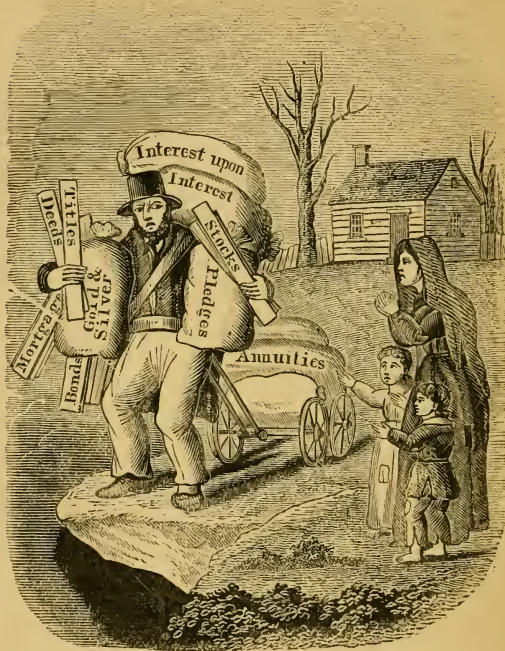
The sword of the Lord and of Gideon prevails, and the spoilers, vanquished, retire amid the dust of their own confusion. But other foes sometimes appear, more dangerous than Satan undisguised. Splendid images of idolatry present themselves, glittering with the gilded pageantry of pompous ceremonies; impositions of unrighteous prerogative. Their tops reach the very heavens. They move to and fro, threatening to overwhelm the Church beneath their crushing weight. She looks on a while in astonishment at such heaven-daring impiety. She stands firm; she is girt about with truth. With a loud voice she gives utterance to her faith,—“Jehovah, he is the God! Jehovah, he is the God!” The sandy fabrics disappear like the moving columns of the desert.

Sometimes, as the last resource of fiendish malice, the simoom of persecution is let loose upon her. Earth and hell combine. The kings of the earth set themselves, and the rulers take counsel together, saying, “Let us break their bands asunder, and cast away their cords from us.” The watchword is, “destroy, destroy,” and the whole power of the enemy is hurled against the Lord’s anointed. Her ordinary weapons of defence are here of no avail. She has recourse to “*all prayer*.” She falls down low in the dust. In God is all her trust. He is her help and her shield. She hides herself in Him until this “calamity be overpast.” In every conflict she comes off victorious, as long as she continues united and watchful.

Sometimes the Church is favoured with extraordinary manifestations of divine power and love; these are to her as an oasis in the desert. The river that makes glad the city of God pours its full streams into the midst of her. She enjoys a glorious revival; it is a foretaste of heaven. She arises and puts on strength. Multitudes are added unto her. Clothed with salvation, she again moves onward in all the power of truth and in the majesty of holiness, clear as the sun, fair as the moon, and glorious as an army with banners. Above her waves triumphantly the banner of redemption. Taking up the song of prophecy as she advances, she sings—

“In the wilderness shall burst forth waters,
And torrents in the desert,
And the glowing sand shall become a pool;
The desert and the waste shall be glad,
And the wilderness shall rejoice and flourish,
Like the rose shall it beautifully flourish.”

Thus she goes forward from strength to strength, scattering in her path a new creation, until mercy’s triumphs are complete, and God is all in all.



"He heapheth up riches, and knoweth not who shall gather them."—Ps. xxxix. 6.

"The covetous, whom the Lord abhorreth,"—Ps. x. 3.

SELFISHNESS.

Look at the selfish man! See how he locks
 Tight in his arms his mortgages and stocks;
 While deeds and titles in his hands he grasps,
 And gold and silver close around him clasps.
 But not content with this, behind he drags
 A cart well laden with the ponderous bags.
 The orphans' wailings and the widow's woe,
 From mercy's fountain cause no tears to flow;
 He pours no cordial in the wounds of pain,
 Unlocks no prison, and unclasps no chain;

His heart is like the rock, where sun nor dew
 Can rear one plant or flower of heavenly hue.
 No thought of mercy there may have its birth
 For helpless misery or suffering worth ;
 The end of all his life is paltry pelf,
 And all his thoughts are centred on—himself :
 The wretch of both worlds ; for so mean a sum,
 “ First starved in this, then damned in that to come.”

HERE is a poor fool “crouching beneath” more than “two burdens.” Look at him ! see how he pants and heaves and groans beneath his load. With his right hand he grasps a large bag of gold and silver, together with bonds, titles, deeds, and mortgages. In his left he clutches fast stocks and pledges, while suspended to his left shoulder dangles interest upon interest. Around his waist is buckled a leathern girdle, to which a waggon is attached by means of traces. This is loaded with bags and bales of rich annuities. He appears to have made “a clean sweep,” wherever he has been ; desolation follows in his train. On the left hand of this receiver-general stands a female, accompanied by two children. Look at them. They have come through the peltings of a winter’s storm, poorly clad as they are, to lighten the poor man’s load. They have nothing to carry. See ! they are beseeching him to allow them to bear part of his burden. It would help them somewhat ; it would circulate the blood, and keep them warm ; it would benefit him, however, a great deal more,—perhaps save his life. He looks angry ; he growls at them, he curses them in the name of his gods, and spurns them from his presence. The man cannot be in his right mind, surely. Refusing assistance, on he goes again, lamenting very much the time he has lost ; for “time” with him “is money.” On he goes, puffing and sweating and dragging. At length, still followed by the woman and children, he comes to a bridge thrown across a river rolling rapidly. It looks quite safe ; as he proceeds, it bends and cracks with the weight, and when he arrives at the middle it gives way, and down he goes, bags and all. He sinks to the bottom like a stone ; the dark wave rolls over him ; he dieth as a fool dieth ; his memory has perished.

The above engraving represents Selfishness refusing the claims of distressed humanity. Perhaps all the manifestations of sin in man may be traced to selfishness as their source. The warrior, in his pursuit of glory ; the politician, in hunting for power ; the covetous, in scheming for wealth ; the scholar, in his aspirations for fame,—all act from the principle of selfishness. Here the selfish

principle manifests itself in the acquisition of money, in keeping it, and of course fixing the heart upon it as an object worthy to be adored. The Most High, looking down from the height of His holiness, pronounces the man "*Fool.*" Fool, in so mistaking the true ends of life; in so mistaking the nature of things as to think the soul could be satisfied with dust and corruption; in employing the noble powers of the mind about things so base, mean, and contemptible; in loving that which cannot return our love. Fool, in substituting the body for the soul—time for eternity—the world for God. Fool, to be "bit by rage canine of dying rich, *guilt's blunder, and the loudest laugh of hell.*" Fool, in heaping up riches, and knowing not who shall gather them.

"High-built abundance heap on heap, for what?
 To breed new wants, and beggar us the more,
 Then make a richer scramble for the throng.
 Soon as this feeble pulse, which leaps so long,
 Almost by miracle is tired with play,
 Like rubbish from dislodged engines thrown,
 Our magazines of hoarded trifles fly;
 Fly diverse, fly to foreigners, to foes!
 New masters court, and call the former fools
 (How justly!) for dependence on their stay,
 Wide scatter first our playthings, then our dust."

This is bad enough; but, what is worse, the man of selfishness is a man of *guilt*, often of deep, double-dyed, damnable guilt. Even in its most innocent form, selfishness dethrones the blessed God from His proper place in the human heart. Selfishness is a rank idolator—he worships the creature more than the Creator. "Thou shalt have no other gods before me." Like the horseleech, he is continually crying, Give, give; he covets his neighbour's possessions—he is determined to obtain them if he can, either by fair means or by foul. To this end he often bears false witness against his neighbour; nay, he will destroy his reputation, sometimes take his life.

He is a devourer of widows' houses; he forestalls and forecloses whenever he can gain by so doing. Selfishness is a thief—first, in withholding what belongs to God and the poor; secondly, in actually seizing upon the property of others. See him go forth to take possession of his neighbour's farm or house. In the face of day he goes; the sun is looking at him, and God is looking at him, and the prophet of God within his breast—conscience—remon-

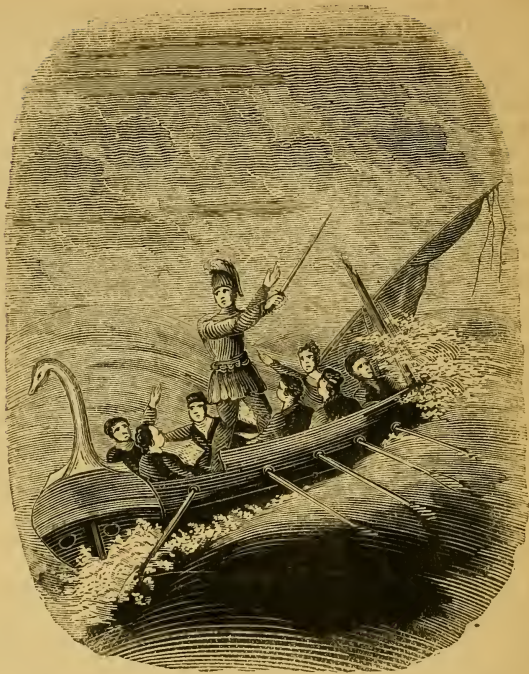
strates, as did the prophet Elijah, when Ahab had gone down to the vineyard of Naboth, to take possession thereof; but selfishness is deaf to the voice of the prophet, and the helpless family is turned out into the streets, and another inheritance is added to his rent-roll.

How great is the guilt of selfishness! By him the commandments of God are all set at nought; nay, standing on the mountain of his ill-gotten wealth, he takes the two tables of the law, and breaks them to pieces, trampling the remnants beneath his feet. His heart is ossified, callous, hard as the nether mill-stone. The ministers of religion plead for help—he regards it not; the daughters of benevolence plead for objects of charity all in vain; the weeping widow and the wailing orphan stand before him, begging only what will support life a day—he spurns them from his presence. He has more than he needs, or ever will need, yet—dog in the manger like—he snarls, and keeps it all.

In the map of Palestine may be seen the Dead Sea; several rivers pour their streams into the midst thereof, and among them the Jordan. Here they are all swallowed up; the Dead Sea gives nothing back but bitterness and death. It was formerly said that birds in their passage over it dropped down dead. Selfishness is a *Dead Sea*, receiving all, giving nothing, save misery, and want, and death.

In the engraving, the house in the background looks ruined and desolate—selfishness has been there. It is related of the locusts that “the noise they make in browsing the plants and trees may be heard at a distance, like an army plundering in secret; wherever they march, the verdure disappears from the country, like a curtain drawn aside. The trees and plants, despoiled of their leaves, make the hideous appearance of winter instantly succeed the bright scenes of spring—fire seems to follow their track.” Selfishness may look behind him, if he will, and see in his rear the same marks of desolation.

Selfishness is a great advocate for the *protection* of his own interests. He has become rich, yet he is not rich God-ward; he has mortgages, but he himself, alas! is mortgaged to the devil, and when the time expires, *he* will foreclose and take possession; he has pledges enough on earth, but no pledge of a future inheritance in heaven. And where, where is the hope of the wretch, though he hath gained, when God taketh away his soul?



“Fear not, for I am with thee.”—GEN. xxvi. 24. “I will fear no evil: for Thou art with me.”—PS. xxiii. 4.

THE IMPERIAL PASSENGER.

When the great Cæsar, bent on high emprise,
Beheld the winds and waves against him rise,
The sea and skies in wild commotion roll,
To damp the ardour of his mighty soul;
But winds and waves in vain 'gainst him engage,
And waste upon themselves their empty rage;
He nothing fears, he deems himself a god,
And furious tempests but await his nod.
Not so the mariners,—in sore dismay,
They dare not venture from the sheltered bay;

To whom the chief, their craven souls to cheer,
 "Who carries Cæsar need no danger fear."
 Awed into courage, soon they're on the wave,
 And all the fury of the ocean brave.

THE above engraving represents Julius Cæsar in a violent storm. He is encouraging the boatmen to pull away. Cæsar and Pompey at this time were about to dispute the empire of the world. The legions of Pompey were at Macedonia; those of Cæsar lay at Brundisium, on the other side of the river Apsus. Cæsar, judging his presence to be absolutely necessary for the safety of his army, determined to cross the river, notwithstanding it was guarded by the ships of Pompey. A furious tempest raged also at the same time. Depending upon his good fortune, he disguised himself, and secured a small fishing-boat. His mind, occupied with the importance of his mission, thinks not of danger. He has had so many hair-breadth escapes on flood and field, that he deems himself under the immediate protection of the gods; nay, that he himself possesses the power of controlling fortune. The boatmen think, however, very differently. Though accustomed to danger, they will not put to sea in the present gale. Cæsar, thinking all would be lost, assumes a commanding attitude, throws off his disguise, and addressing the pilot, exclaims, "*Quid times? Cæsarem vehis*" —What do you fear? you carry Cæsar. The effect is electrical. Struck by his courageous bearing, the sailors, ashamed of their fears, immediately put to sea with the intrepid chieftain. They exert themselves to the utmost; brave fearlessly the peltings of the storm, and land their noble passenger safely on the other side.

The above instance of profane history may serve to illustrate the presence of God with His people, and the confidence they should have in Him. The presence and consequent power of God exists, of course, everywhere. We cannot tell where God is not. We see Him in the embattled host that nightly shines in the blue vault of heaven; in the queen of night, as, sailing through the sky, she gives to the shadowed earth a look of kindred affection. When rosy morn lifts up the curtain of darkness, and gives to our view the glorious orb of day coming forth from his chambers, rejoicing as a strong man to run a race; in the vast mountain, towering to meet the skies; the immense ocean, rising in the greatness of its strength; the embowered forest, bending to the breeze; the deep blush of the verdant mead; the smiles of the luscious corn; and in the laughing flowers, we see the power and presence of the

Omnipotent. The thunder proclaims Him in the heavens; the woodland minstrels among the trees; the mountain torrent and the rippling brook bespeak His power; insects sporting in the sunbeams, and leviathan in the depths of the sea, alike show forth His praise. Magnitude cannot overpower Him, minuteness escape Him, nor intricacy bewilder Him. He guides and preserves all by His presence and power.

“The rolling year
Is full of Thee. Forth in the pleasing spring
Thy beauty walks, thy tenderness and love;
Then comes thy glory in the summer months,
With light and heat refulgent. Then thy sun
Shoots full perfection through the swelling year.
Thy bounty shines in autumn unconfined,
And spreads a common feast for all that live.
In winter, awful Thou! with clouds and storms
Around thee thrown, tempest o'er tempest rolled.
Majestic darkness! on the whirlwind's wing,
Riding sublime. Thou bidd'st the world adore,
And humblest nature with thy northern blast.”

The presence of God with His people is, however, manifested in a different manner. Nature is managed by subordinate agents; the church by His immediate presence. Natural objects wax old and perish, as doth a garment; yea, the elements will melt with fervent heat: the earth also, and the works that are therein, shall be burned up; but of the church it is declared, that the gates of hell shall not prevail against it; and of Christ's kingdom, which is the church, it is said, “Thy kingdom is an everlasting kingdom, and thy dominion without end.” Hence, to perpetuate the church, the presence of God has been manifested in a peculiar manner. In the march of the church through the ages of time on toward eternity, how plainly has He shown His powerful presence!

Is the world through sin covered with a flood of waters, as with a garment? God Himself superintends the building of an ARK for the salvation of His infant church. Does famine threaten her with destruction? He opens to her wants the granaries of Egypt. Does the sea oppose her when she would go and “sacrifice to the Lord her God?” He divides for her a passage through the midst thereof, and she goes through dry-shod. Does she suffer hunger in the desert? He unlocks the storehouse of heaven, and feeds her with angels' food. Is she thirsty? the very rocks are made to yield streams of living water. By His presence her foes fall before

her, Jordan's waves roll backward, and Canaan spreads for her repast its stores of milk and honey. "Happy art thou, O Israel. Who is like unto thee, O people, saved by the Lord, who is the sword of thy excellency, and the shield of thy help?"

Nor has the church been less favoured with the Divine presence, since Jesus paid in full the price of her redemption, remodelled His temple, and adorned the sanctuary with the beauty of holiness. When we see the Saviour in the storm, on the sea of Tiberias, chiding the fears of His disciples, and stilling the winds and the waves, we see a type and a promise of His future presence with His people. Emanuel, "God with us;" this is His name; how full of consolation! with us in His own proper person. The government is still upon His shoulders. "He will not give His glory to another." He does not rule by proxy. He needs no "vicar" on the earth. His real presence is with His people. He is fulfilling His own gracious promise, "Lo, I am with you alway, even to the end of the world."

The fact of being engaged in an important enterprise, and a consciousness that great results will follow a certain course of conduct, nerves up the soul to action, and enables it to do and suffer. When the boatmen knew who it was that said unto them, "Fear not," knowing, too, that the fate of nations depended upon their conduct, they were inspired with energy and courage, and determined to sink or swim with Cæsar. But, behold, a greater than Cæsar is here.

Jesus, the Almighty Conqueror, says to His people, "*Fear not, for I am with you.*" In the furious tempest that sometimes meets them in the path of duty, when their hearts quail, and all appears to be lost, His glorious presence shines amid the darkness. "*Fear not,*" He exclaims; "*you carry Jesus.*" The church, emboldened at the sight, dismiss their fears, receive a new inspiration, and in the strength of a living faith respond, "Therefore will we not fear, though the earth be removed out of its place, and the mountains be cast into the depths of the sea: for the Lord of hosts is with us; the God of Jacob is our refuge."

"*Fear not; you carry Jesus.*" Thou desponding one, fear not. Does not Christ dwell in thy heart by faith? Is not "Christ in you," the life of faith, the life of love, "the hope of glory"? Is He not working in you, both to will and to do? Then be strong in the Lord and in the power of His might. Fear not; He is thy *shield* and thy exceeding great reward.

Of Cyrus it is said that he knew his soldiers every one by name ; but, by the Captain of your salvation, the very hairs of your head are all numbered. Unbelief dims the eye, so that it cannot see Jesus. Faith opens it, and the glorious presence of the Saviour is revealed. Where the king is, there also is the court ; and where the Saviour is, there also is His court. His attendants are all there. Power, majesty, riches, and glory encircle His throne. Stormy winds, lightning, and thunder are ministers of His that do His pleasure.

God is with His people. He is their covenant God. Hence all His attributes are employed for their good. He cares for them. "As a father pitieth his children, so He pities them that fear Him." He has purchased them by His own blood. They are His "peculiar treasure ;" "the lot of His inheritance." Therefore, no weapon that is formed against them can prosper. To banish distrust for ever from their hearts, He pledges Himself never to leave them, never to forsake them.

"When thou passest through the waters, I will be with thee ;
And through the rivers, they shall not overflow thee :
When thou walkest through the fire, thou shalt not be burned ;
Neither shall the flame kindle upon thee :
For I am the Lord thy God, the Holy One of Isreal,
THY SAVIOUR."





“ I will trust in thee.”—Ps. lvi. 3. “ According to your faith be it unto you.”—
MATT. ix. 29.

VENTURING BY FAITH.

Behold the flames in all their fury roll,
Raging and spreading, spurning all control ;
Upward they shoot in many a gleaming spire,
And then rush downwards in a flood of fire.
With fiercer heat the burning columns glow,
And soon the building totters to and fro.
But whence that scream that rings upon our ears ?
In the high casement, see, a child appears,
With outstretched arms, imploring for relief—
The crackling timbers only mock his grief.

“ O Father, save ! ” in piteous tones he cries.
 At length his father hears him, and replies,
 “ Fly to my arms, my son, without delay—
 Fly, ere the flames devour their helpless prey.”
 Death hastes behind, Hope beckons from before :
 He ventures freely, and his danger’s o’er.

“ The soul of an awakened sinner,” says Dr. Coke, “ before he ventures on Christ for salvation, may be compared to a person who is in some of the upper stories of his house when he learns that it has taken fire, and that all its nether parts are so far involved in flame as to cut off his retreat.” The engraving shows a young person who has been roused from his midnight slumbers by the raging flames which burst into the place where he was reposing, or perhaps he was awakened by the voice of some friend, who raised a warning cry from without. The child, thoroughly awakened, sees that if he stays where he is, he will perish in the flames ; he hears the voice of his father—he flies to the window—he sees the outstretched arms—he is invited to leap or cast himself from the burning house ; the attempt seems perilous indeed, but having faith in the word of his father, he takes the perilous leap—he ventures all—he falls into the hands of his father unharmed ; he is saved from death.

This is a good illustration of the act of justifying Faith. The child in the burning house perhaps made several efforts to escape from the approaching ruin ; he attempts to gain the door, but finding the flames increase upon him, he is obliged to give up his hope of escaping this way, and to ascend the stairs before the pursuing fire. His friends without, who know his condition and danger (particularly his father), entreat him to cast himself from the upper window, as the only means by which his life can be preserved.

The child hears the earnest entreaties of his friends—hesitates, attempts, retires, approaches the window, calculates upon the fearful height, and dreads to make the effort. His understanding is convinced that the fire will soon overtake and destroy him ; yet, while the danger appears somewhat remote, he strangely lingers, possibly thinking there may be some other way to escape, besides casting himself from the window.

His friends again encourage him to venture from the window, assuring him that they have provided for his safety by spreading on the ground the softest materials to break the violence of his

fall; full of hesitation, he asks for sensible evidence; they desire him to look—he makes an effort, but the darkness of the night, and the injury his sight has sustained, only permit him to view the object of his wishes obscurely and indistinctly. Belief and doubt contend for the empire of his mind, and by keeping it in an equipoise, prevent it from making any decisive choice.

Thus far the situation of the child resembles that of the soul who feels his need of salvation. The understandings of both are enlightened; the judgments of both are convinced by the force of evidence; they appear to assent to the truths which are proposed for their belief, and still neither of them has escaped to the place of safety, or city of refuge, which lies before him. Both, however, have found the way to escape the impending ruin; and to him who thus spiritually seeks after Christ, it may be said, Thou art not far from the kingdom of God; but still one thing is lacking, that is, to *venture* on the Saviour for salvation.

Thus far, in the allegory, the child has made no effectual effort to escape from within the burning walls; while lingering in his room, in a state of indecision, agonizing for deliverance, without using the means of obtaining it, feeling a measure of confidence in his friends below, but not enough to venture, the flames burst into his apartment and scorch him in his last retreat. Alarmed at the immediate prospect of death, he concludes—If I remain here I shall surely die, and if I cast myself down from the building I shall but die.

Fully impressed with this truth, he once more repairs to the window; he pays more attention to the call of his friends, particularly to that of his father; the difficulty now appears somewhat less, and the prospect of safety greater, than what he before imagined. Encouraged by these favourable appearances, as well as driven by terror, he commits his soul to God—he casts himself into the arms of his father below. In a moment, in the twinkling of an eye, he falls! he is caught and embraced by his father; he finds everything prepared for his reception, as he had been promised, and he now feels himself in a state of safety. With tears of grateful joy, and a heart overflowing with thankfulness for his deliverance, he gives glory to God, and finds his bosom filled with peace.

This is the case of every soul who, by faith, *ventures* his all on Christ. But who can find words to express all that is conveyed by this simile? Every one who has cast himself into the arms of

his heavenly Father through the atoning sacrifice, can feel it, but adequate expressions are not to be found. Human language is too poor to unfold, in all their branches, the things of God, and we are often under the necessity of resorting to such expedients in order to find a medium to communicate our thoughts.

We see by the allegory that none are in a state of safety till they have actually ventured on Christ for salvation. The soul may be convinced that there is no other way of salvation but by venturing on Christ, but unless it acts and puts forth an effort, there is no salvation. The youth in the burning house may be convinced he must leave it if he would save his life, but he may, perhaps, think there is no immediate danger if he stays in the house a little longer; it will take some time, he thinks, for the fire to consume the foundation on which the floor of his apartment rests. The very reverse of this may be true—the fire has almost reached him, and he knows it not; all that supports the platform on which he stands is well-nigh consumed, and he may be precipitated in a moment into the burning flames below. So the soul may be rationally convinced, that if it remains in its present state it must be for ever lost, yet thinking that there is time enough yet to attend to the subject of the soul's salvation in earnest, and wishing to remain in its present state a little longer, to have "a little more sleep, and a little more slumber, and folding of the arms to sleep," sudden destruction may come in a moment—the cords of life may be snapped asunder, without a moment's warning, and sink the soul into the flaming billows, to rise no more.

We will suppose that the youth in the burning house, instead of trying to get out of it as soon as possible, should stop to ascertain by what means the house took fire—who set it on fire—this man or the other, or whether it took fire accidentally or not—would not every spectator call him a fool for troubling himself about such questions while his life was in such danger? Would not the cry be, Escape for thy life—tarry not—look not behind thee—leave the burning house instantly? Equally foolish would that soul be who, convinced of his guilt and danger, instead of flying to Christ for salvation, should spend his time in trying to find out the reason why sin was suffered to lay waste the works of God—could it not have been prevented—and many other subjects of the like kind, equally unfathomable by the human mind.

It must be observed that the faith exercised by the youth in the burning house caused him to act and venture his life on the issue.

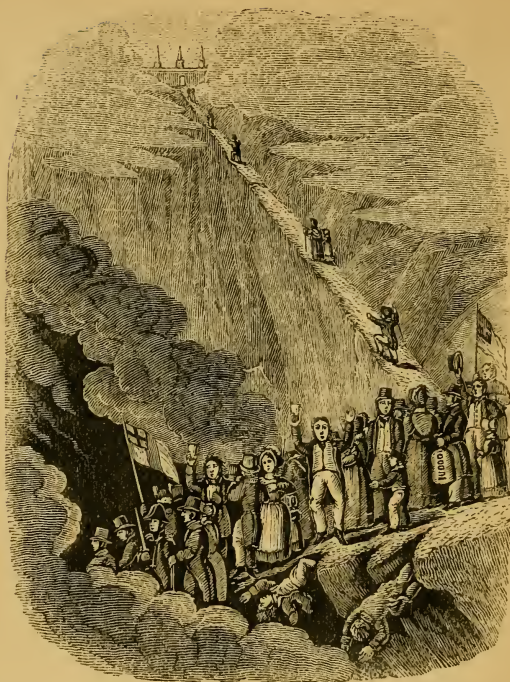
Perhaps he might reason that, his being at such a distance from his father and his friends, who stood on the ground below, it would be impossible for them to save him from being dashed to pieces, should he cast himself down; there may be a strong conflict between belief and unbelief, but genuine faith will conquer. The soul that is truly and savingly in earnest about his salvation, not only believes in a general manner that the Bible is the voice of God to man, but his belief must induce him to hearken to that voice, and consider its threatenings as denounced against his disobedience; he must, in order to obtain salvation, fly to Christ, cast himself upon His mercy, and claim the promises which are made to the soul that puts its trust in His mercy and power.

The youth in the burning house discovers that there are no back stairs by which he can reach a place of safety, for they are already either entirely destroyed by the fire, or nothing but a burning mass, so that escape by them is utterly impossible. In like manner the truly awakened soul will see that there is no other way of escape but to leave the state of sin and death, as there can be no salvation while remaining in it. But if the soul will go forward and cast itself into the everlasting arms of love and compassion, He who cannot lie promises salvation.

“ Come, humble sinner, in whose breast
A thousand thoughts revolve ;
Come, with your guilt and fear oppressed,
And make this last resolve :

I'll go to Jesus, though my sin
Like mountains round me close ;
I know His courts, I'll enter in,
Whatever may oppose.”





“Broad is the way that leadeth to destruction, and many there be that go in thereat. . . . Narrow is the way which leadeth unto life, and few there be that find it.”—*MATT. vii. 13, 14.*

THE PATH OF LIFE, AND WAY OF DEATH.

The Path of Life, and Death's frequented way,
 Who can describe? what pencil can portray?
 The way of Death is broad, with downward slide,
 Easy and pleasant to man's lust and pride;
 'Tis thronged with multitudes who glide along
 With gold, and drink, and dance, and wanton song:
 Nor these alone—but some of decent mien,
 “Harmless” and “useless,” on the way are seen;
 In ruin's gulf it ends. See! rising there,
 Thick clouds of blackness and of dark despair.

The Path of Life lifts up its narrow breadth,
 High o'er the realms of darkness and of death ;
 Sky-rising, still laborious and straight,
 Leading directly up to heaven's gate ;
 'Tis wondrous strange, and yet, alas ! 'tis true,
 The Path of Life is travelled but by few,
 Though ending where the shades of night ne'er fall,
 But one eternal Light encircles all.

HERE is depicted the path of life and the way of death. The way of death is exceeding broad, and on an inclined plane. It has a downward tendency ; it is occupied by a vast multitude. Some are seen throwing themselves off the way headlong, others are bearing aloft the terrible banners of war. They are elated with victory. Here the man of pleasure revels in delight. The drunkard is dancing with wild, delirious joy, and the miser groans beneath his bags of gold. There are, however, some sober, respectable people on the way. These appear to look grave and thoughtful. The way ends, you perceive, in total darkness. Thick clouds of curling blackness, rising from a pit or gulf, cover the extremity of the way. The travellers enter the dismal shades, and we see them no more.

From the way of death you see another way, or path rather, stretching up, as it were, into the clouds. This is called the path of life. It is extremely narrow. It is, moreover, difficult on account of its upward tendency. Few persons are seen walking on it ; these scattered here and there. This path appears to end well. We can see where it does end. A beautiful palace opens its golden gates to receive the wearied travellers. From its open portals bursts forth a dazzling light that illuminates the pathway beneath.

By the way of death is signified the way of sin, that leads to death eternal. "The wages of sin is death." Its downward tendency denotes that it is much easier to go wrong than to go right. The way of sin is easy and pleasant to man's corrupt nature. He delights in it after the inner man. Were it not so, surely so many in all ages would not be found walking therein. The Creator Himself gives us the reason : "The thoughts of the imaginations of his heart are evil, only evil, and that continually." Hence man follows the bent of his inclination. He goes with the stream ; "every one in his own way." To do otherwise would require self-denial and vigorous persevering effort.

In the engraving, some are seen casting themselves off the way. By this is meant, not that sinners grow tired of the way of sin exactly, but that they are tired of themselves; they are tired of life. Their substance is expended in gambling and profligacy. The means of indulging their depraved appetite no longer exist; hence they commit suicide; plunge into eternity, and add to the number of those who die without hope, for "Except ye repent, ye shall all likewise perish." Others, by their excesses in riotous living and debaucheries, break down their constitution, and destroy life, and thus perish with those who "live not out half their days."

Warriors are also in the way of death, raising to the breeze the flag of triumph. These denote the men "who delight in war,"—who, for wealth and glory, "sink, burn, and destroy," slaughter their fellow-creatures, and violate the law of Jehovah, "Thou shalt not kill." Drunkards too are in this way, carousing with strong drink, dancing with maniac madness, and yet on the way to ruin, drowning the cares of time, but planting thorns for eternity. These belong to the class of whom it is said, "Such shall not inherit the kingdom of God." The one with the bag of gold represents that very large class who worship Mammon on the earth; who never even think of heaven, except when they remember that it is paved with gold. These are idolators; the meanest of the devil's drudges, the vilest of the slaves of sin. Others enjoy the pleasures of sin; but the miser sweats and groans beneath his load: he takes place with the breakers of God's law, "Thou shalt have no other gods before me."

Some pass the time in wanton dalliance; these designate the adulterer, the fornicator, and the impure. These take pleasure in unrighteousness; give up their affections to the control of lust; indulge in mere animal delights; imbrute their manhood; quench their intellect, and barter the glories of heaven for a "portion in the lake which burneth with fire and brimstone; this is the second death." Others of staid and respectable appearance are in this way. Men of dignity and of consequence; men of morals and philosophy, all honourable men; men who are harmless in their generation, honest in their dealings. They "render to Cæsar the things which are Cæsar's," but, alas for them, they do not "render unto God the things which are God's." One thing only is wanting. "One thing thou lackest." The heart is unsundered; hence there is no repentance—no living faith—no homage—no love—no obedi-

ence—no salvation. These, alas, all take rank with the “unprofitable servant,” who was cast into outer darkness, where there is weeping, and wailing, and gnashing of teeth.

But time would fail to describe the various characters that throng the way of death. The gross sensualist, the haughty Pharisee, and the specious hypocrite, are all here. But is it possible, some one may say, that so many are in the way to eternal death? God Himself has answered the question; we have heard His voice. It is not only true that they are going, but that they go of their own accord. The sinner is threatened, admonished, and warned, and yet he goes on. He is persuaded, entreated, and invited to turn and live, and yet he goes on.

If you see a man travelling a road that you know to be frequented by robbers, you tell him of his danger; he persists in going on; the robbers strip him, and leave him for dead; who is to blame? The sinner is warned of his danger, and yet he persists in sin. Numbers control not the sword of justice. The antediluvians were faithfully warned; they went on and perished in the flood. The men of Sodom were warned; they persisted, and perished in the rain of fire. The Jews were warned also, even by the Son of God, and yet they went on, in rebellion, until of their city not one stone was left standing upon another, and themselves scattered and peeled among the nations.

The sinner neglects a great salvation. Neglecting only to get into the Ark will expose him to the flood of fire. Neglecting salvation, he contemns the “love of God.” He “tramples upon the blood of the covenant.” He does despite to the Spirit of grace.” How shall he escape, if he neglect so great salvation? “These shall go away into everlasting punishment.”

“I saw the lake of quenchless fires,
And souls on its billows tossed;
Despair, remorse which ne'er expires,
The worm of the deathless lost.

Grief filled my bursting heart,—I cried,
'Shall this distress end never?'
The shrieks of millions loud replied,
'These pangs endure—for ever!'

By the path of life is designated the path of holiness, that leads to life eternal. “Blessed are the pure in heart; for they shall see God.” It is narrow and steep; it requires care and effort. The pilgrim

must deny himself; take up his cross daily, and watch unto prayer: It is difficult only to flesh and blood; to the carnal mind, not to the spiritual; to the unregenerate, not to him that is born again. To the righteous its ways are ways of pleasantness, and all its paths are paths of peace. Narrow is the way that leads to life, and few there are that find it. Fewer still endure to the end thereof. The few were once in the way of death. They were among the many that were called. They obeyed the heavenly call, forsook the broad way, and entered upon the path of life.

The path of life ends well. God delights in holiness. He did not overlook Noah in the overflowing of the ungodly, nor Lot in Sodom. The faithful few are God's jewels, His hidden ones, while tribulation and "anguish are assigned to the disobedient." The patient continuance of the righteous in well-doing will be rewarded with "glory, and honour, and immortality;" for "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

"I saw the countless, happy throng
In the blissful regions high;
White robes—gold crowns—and lofty song,
With their harps in harmony.

Hope brightened at the dazzling sight,
'Shall aught from heaven sever?'
And myriads sung, 'Our peace, joy light,
And glory, last—for ever.'"





"The world passeth away."—1 JOHN ii. 17. "Now is the day of salvation."—2 COR. v. 2. "Ye know not what shall be on the morrow."—JAMES iv. 14.

PAST, PRESENT, AND FUTURE.

Look on the Past. Behold, wide scattered round,
 Time's fragments—everywhere they strew the ground :
 The dead are there—once blooming, young, and gay,
 'Mid putrefaction, lo ! they waste away.
 The aged oak, once tall, and strong, and green,
 Decayed and withered in the Past is seen ;
 The lordly mansion, once the owner's trust,
 Its glory gone, see crumbling into dust.
 E'en Egypt's boast, the pyramids of yore,
 Shall fall to ruin, and be known no more.

The Past is gone ; the Future, black as night,
 By clouds, lies hidden from all mortal sight ;
 The Present's here—see there, with angel brow,
 Wisdom lifts up her voice of mercy. Now—
 Now—the accepted time, the gracious day,
 When man repentant wipes his stains away ;
 Inspires new life, through the atoning blood,
 And writes his name among the sons of God.

THIS picture is emblematical of the Past, Future, and Present, as these divisions of time appear to us, who are now on the stage of human life. Behold the Past ! See there the fragments that time has left behind : there is the burying place, filled with the records of the past—what a volume of biography is the grave-yard ! there they lie, the blooming and the beautiful—the strong and the active—all mouldering into dust. The laughing eye—the noble brow—the dimpled cheek—the teeth of pearl—the musical tongue—the creative brain—and the cunning hand—all, all are silent in the tomb, and melting into earth.

There, too, is the oak, that once towered in strength and beauty, now withered and decayed ; once it gave shelter to the beasts of the field, the fowls of heaven lodged in its branches—now it needs a prop to prevent its falling to the ground.

The splendid mansion is seen crumbling into dust. Architecture, sculpture, and painting had bestowed upon it their highest efforts ; the artist looked with pride upon it, the owner delighted in it ; but it is gone, its glory has departed ; it is among the things that have been.

In the distance are seen the huge forms of the pyramids—Egypt's renown, and the wonder of the world—memorials of the past, telling us of the folly, cruelty, despotism, and ambition of kings—telling us, too, doubtless, of the sweat, and groans, and tears, and blood, of thousands of men like ourselves, who slaved and laboured to build those gigantic monuments ; but these also will pass away—if not before, they must when the earth shall reel to and fro, and totter like a drunken man. Then, at least, all physical reminiscences of the past, sinking into the deep sea of oblivion, will be recognised no more,

The *Future* is represented by clouds of darkness that rise upon the path, and shut out from mortal vision all prospect of what is before. *Religion*, the daughter of the skies, who descended from heaven, and who is hastening back again to her blest abode, is seen on the circular path of time. It is time *Present* wherever she ap-

pears; she holds in her hand a scroll—see its burden! She is in earnest. She looks benignly and compassionately as she passes by. She makes known to man his highest good. Above her head is seen a crown of glory; this she promises to all who will obey her voice, and improve the present time.

The past is gone. The castles, the mansions, the green oaks, and the towers—and let them go! The monuments of the pride and ambition and wickedness of kings and conquerors are crumbling into dust—and let them crumble! The glory, splendour, and renown of heroes, are fast fading away—and let them fade! But the dead shall live again—they that sleep in the dust shall awake—that which is sown in dishonour shall be raised in glory.

The past is gone—time once lost is lost for ever. Past opportunities for doing good and for getting good are gone, and gone for ever. “’Tis greatly wise to talk with our past hours, and ask them what report they bore to heaven.” Happy he,

“ Whose work is done; who triumphs in the past,
Whose yesterdays look backward with a smile;
Nor, like the Parthian, wound him as they fly:
That common, but opprobrious lot. Past hours,
If not by guilt, yet wound us by their flight,
If folly bounds our prospect by the grave.”

Yet there is a sense in which the past never dies. It haunts us like the ghost of the murdered—it is ever present—an angel of light, casting upon us a look of heavenly love, or a demon of darkness, scowling with malignity and hate. The memory will exist for ever; the remembrance of past actions will, therefore, live for ever. “Oh for yesterdays to come!”

The *future* is concealed—clouds and darkness hide it from our view. We know not what a day may bring forth, nor what an hour; we know, however, that death is there, and after death the judgment, and after the judgment the issues thereof—“*eternal life*” or “*eternal death*.” But this is all we know, and this is enough, if we are wise. How much of joy or sorrow there may be for us in the future, we know not; whether our path will be strewn with roses or with thorns, we cannot tell—most likely they will be mixed. What opportunities for improvement in religious duties and privileges, or what hindrances, we may have, we know not—how much of life—who can tell? A man may plant, and build, and lay up goods for many years, and yet to-day may be his last day—to-night his soul may be required of him.

If, then, the past is gone, and if the future may never come to us in life, it behoves us to improve the present. God, in His mercy, offers salvation *now*. *Now* is the accepted time—*now* is the day of salvation. What is it that is offered? Salvation. Thou canst not do without salvation; without it thou art lost, and lost for ever. Seize then, oh seize the angel as she passes, nor suffer her to go until she blesses thee. The present time, how important! It includes the vast concerns of the eternal state. Destroy it not; there is a blessing in it. "Throw years away, throw empires, and be blameless." The *present* seize.

. "Oh what heaps of slain
Cry out for vengeance on us! Time destroyed
Is suicide, where more than blood is spilt;
Time flies—death urges—knells call—heaven invites—
Hell threatens—all exert, in effort all;
More than creation labours—labours more:
Man sleeps, and man alone; and man, for whom
All else is in alarm; man, the sole cause
Of this surrounding storm; and yet he sleeps,
As the storm rocked to rest."

Now is the accepted time; God will accept thee now; He nowhere promises to accept thee to-morrow. Think, oh think of thy soul, and its value; think of Jehovah and His love; think of Christ and His precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments. Upon thy present conduct rests thy eternal destiny. What art thou sowing? what art thou working? what art thou treasuring up? Let conscience answer. Think of the past, and all its guilt—of the future, and its great uncertainty—of the *present* as thine. To-morrow may be too late; now is the day of salvation. Now thou mayest wash away thy sins, calling upon the name of the Lord—inspire a new life—rejoice in glorious hope—enrol thy name among the children of God, and become a glorious citizen of immortality in heaven.

Improve the present. See, look on that beach; there is a boat high and dry with a man in it—he is asleep. The ship to which he belongs is in the offing; she will sail the next tide. The tide rises—the man sleeps on—the tide ebbs—he awakes—the water is gone, the ship is gone, and he is left to perish on a desolate island. There is a tide in man's spiritual affairs, which, when taken at the rise, leads on to heaven—omitted, he may be left to perish. "My Spirit, saith the Lord, shall not always strive with man."

Now is the accepted time. Behold that railroad car ; it has just started. Look again ; there is a person with his hands upraised, exclaiming, "Alas, too late !" He is left behind—his friends are all on board, and he is not with them ; great is his grief. Man is a stranger here—God sends the chariot of His love to bear him home. Again and again it comes—it is here now—O sinner, step on board. The Saviour is there—He invites thee to leave thy sins and sinful companions, and get on board of the heavenly car—the car of mercy. It is ready to start—all things are now ready—some of thy friends are there. Hesitate not—delay not—or, like the passenger, thou mayest find thyself in a more mournful sense "*too late,*" and "a moment you may wish when worlds want wealth to buy."

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

Thy word commands our flesh to dust,
'Return, ye sons of men ;'
All nations rose from earth at first,
And turn to earth again.

A thousand ages, in thy sight,
Are like an evening gone ;
Short as the watch that ends the night,
Before the rising sun.

The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downward by the flood,
And lost in following years."

WATTS.





“For of Him, and through Him, and to Him, are all things.”—ROM. xi. 36.

“Time is short.”—I COR. vii. 29. “Which is, and which was, and which is to come.”—REV. i. 8.

PROVIDENCE, TIME, ETERNITY.

Upon a narrow isle, 'mid waters vast,
 By stress of tide the voyagers are cast ;
 Beneath—around—a dark and boundless sea ;
 Above, thick clouds wrap all in mystery.
 The ocean wears the shore on every side,
 As time decreases 'neath the eternal tide ;
 Yet one—deluded man!—strives much to reach
 The shells and pebbles on the crumbling beach.
 The waves dash on—another pondering stands,
 And sees destruction come with folded hands.

Not so the third—he turns his longing eyes,
And views a chain descending from the skies,
The providential chain, with links of love,
Watched by an eye that never sleeps above ;
He grasps the chain—from all his fears it saves,
While his companions perish 'neath the waves.

IN the engraving is seen a representation of the all-seeing eye. It is placed above everything else, to show that the eye of God's Providence watches over all creation, taking notice of every event throughout all time and space. Though to human vision there may be clouds and darkness about the throne of the Eternal, yet, to His all-seeing eye, darkness is as noonday. All things are before Him, and nothing is too minute for His inspection. He sees the rise and fall of empires, and with equal attention sees the sparrow fall to the ground ; for, in a certain sense, nothing is great or small before Him. Throughout all time and space, the eye of Providence penetrates ; yea, more, it reaches farther ; eternity itself, to the human mind dark, fathomless, boundless, endless, is penetrated and comprehended. A chain is seen descending from above, of which we can neither see the beginning nor the ending ; but, as far as we can discover, it is but a small part of a mighty whole. It is true a man may see a few of the links of the chain before him, and their connection with each other ; but how far they may extend above or below his vision, he has no knowledge. This shows us that the great chain of God's providential dispensations in the universe is but partially seen or comprehended. It is true, while on these mortal shores we may see a few of the connecting links of this chain ; but to what heights it reaches, or to what depths it penetrates, we have no adequate conception.

“ In what manner, indeed,” says a celebrated writer, “ Providence interposes in human affairs ; by what means it influences the thoughts and counsels of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of a dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which He is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner

in which He influences the counsels of men. But though the mode of Divine operation remains unknown, the fact of an overruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about. Nothing can be more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind, directing and overruling the whole course of events, so as to make every one of them answer the designs of His wise and righteous government.

“We cannot, indeed, conceive God acting as the Governor of the world at all, unless His government were to extend to all the events that can happen. It is upon the supposition of a particular providence that our worship and prayers to Him are founded. All His perfections would be utterly insignificant to *us*, if they were not exercised on every occasion, according as the circumstances of His creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of His subjects, regarding the obedient and the rebellious with an equal eye.”

In the lower part of the engraving is seen a little spot of earth in the vast ocean by which it is surrounded, on it three persons are seen. This small place may represent *Time*, which has arisen out of the eternity of the past. Though now visible, it is destined soon to sink into oblivion in the midst of the mighty waters. One of the figures on this little spot of time is seen very busy in collecting the little pebbles or particles of shining dust around him: How foolish this, when he must know that the rolling tide will soon overflow all around him! Equally foolish is he, who, in this transitory life, instead of looking upward and using the means Providence has placed within his reach for his escape from overflowing destruction, spends his precious moments in collecting the little baubles and toys of earth.

On the left is seen one who appears to be gravely philosophizing upon the scene he beholds around him. He realizes that he is standing on a speck of earth, in the midst of a mighty ocean, of which he can neither see the bottom nor the shore. He looks backward—all is dark to his vision; he looks around him—all is mysterious and incomprehensible; forward—all, all is thick darkness. He is sensible that the tide of death will soon overflow him and all with whom he is connected; but will eternal oblivion and forgetfulness be his portion? Perhaps he thinks so; but at times the

immortal spirit will stir within him, and "startle back" at the thought of annihilation. Ah, poor fool! he turns his back, and will not look at the bright chain of God's providence which so manifestly appears. Perhaps he may try to persuade himself that the chain hangs there by *chance*. He has been told that earth and heaven are connected by it. He professes to see no necessary connection; he cannot see its beginning, how it is supported on high. He has heard that by it man can be elevated to a heavenly life. This may appear foolishness to him. Perhaps he may think that if man were destined to live hereafter, he would not have been placed on these mortal shores; or if immortal, it will be in some other mode than that pointed out in the Bible. He is wise in his own conceit. He turns himself from God's method of salvation; refuses to look upward; continues to reason "in endless mazes lost;" will not lay hold of the only hope set before him; he "wonders and perishes" in the overflowing of the mighty waters.

One of the persons on the little island is seen with his eyes turned upward; his hands are uplifted in thankfulness and adoration. He beholds the bright chain of God's providential mercy; he lays hold of the only hope set before him. It is true he can see but a few of the connecting links of the golden chain above; but he fully believes that it is connected with and sustained by an almighty power above. He has occasional glimpses of the all-seeing eye; he feels that he is under its supervision. He feels himself encircled, upheld, and sustained by infinite power and love, and rejoices that all things are under the control of a kind Providence,

It is true the Christian may see clouds and darkness above, around, and below him. He may not know why sin, and consequently misery, is suffered to exist in the universe of God. He may not know why he is placed here in the circumstances by which he is surrounded. He weeps often, it may be, to see how sin has laid waste the works of God; how the wicked often triumph, and the good are crushed into the dust. He may not know the beginning or origin of God's providential dealings, how far they reach into this or other worlds. But notwithstanding that the Christian may not be able to fathom these and many other subjects, yet he confides in the almighty power above. He lays hold of salvation; he is elevated to the regions of eternal light and glory, while his unbelieving companions perish amid the dark rolling waters of the ocean.

The ocean has sometimes been considered as an emblem of

eternity, on account of its vast extent, its fathomless depths, and its appearance to human vision oftentimes as without a bottom or shore. "Eternity," says one, "with respect to God, is a duration without beginning or end. With regard to created beings, it is a duration that has a beginning, but will never have an end. It is a duration that excludes all number and computation; days, months, and years—yea, and ages—are lost in it, like drops in the ocean. Millions and millions of years, as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and these multiplied to the highest reach of number—all these are nothing to eternity. They do not bear any imaginable proportion to it; for these will come to an end as certainly as a day; but eternity will never, never, never come to an end. It is a time without an end; it is an ocean without a shore. Alas! what shall I say of it? It is an infinite, unknown something, that neither human thought can grasp, nor human language describe!"





“ Alleluia! for the Lord God omnipotent reigneth.”—REV. xix. 6.

THE TRIUMPH OF CHRISTIANITY.

'Tis come! 'tis come! The long-expected day,
 When sin no longer o'er the earth bears sway;
 But truth, triumphant, sheds its mellow light,
 And all below is clear, and pure, and bright.
 See, Christianity, the gift of Grace,
 Receives in form the homage of our race;
 Europa, fair, her princely tribute brings,
 A grateful offering to the King of kings;
 Asia rejects the Shasters and the sword,
 Throws by the Koran, and receives the Word.

Lo! Afric breaks her chains of crime and blood,
 And, lowly bending, lifts her hands to God.
 No more she wages war for white man's gold—
 No more she mourns her children bought and sold.
 See, too, America, with pipe of peace,
 Comes now to sue for love and heavenly grace;
 The tomahawk and bow and cruel knife
 To exchange for records of eternal life.
 'Tis come! 'tis come! the long-expected day!
 Lo! God has triumphed, Truth divine bears sway;
 Loud alleluias heavenly angels sing,
 For earth, renewed with joy, receives her King.

THE above engraving represents Christianity receiving the homage of the world. In her right hand she holds the crown of immortality; in her left, the word of God; her looks and bearing bespeak grace, dignity, majesty, empire, triumph, and matchless love. Behold, *Europe* brings her crown—emblem of power—and lays it meekly at the feet of Christianity. *Asia*, represented by a follower of Mahomet, laying aside the scimitar and the Koran, receives with humble adoration, instead thereof, the revelations of God's word. *Africa* is represented by a figure in a kneeling posture; she has broken off her chains, and is lifting her hands to heaven. *America* is represented by an Indian; he holds in his hand the calumet or pipe of peace; he has laid aside the murderous tomahawk, the bow that sprang the arrow of death, and the scalping-knife. He buries the hatchet for ever, and offers the emblem of *peace*.

The above is a representation of the final triumph of Christianity over the world—a day long expected by the faithful, even from the time of the first promise, "He shall bruise thy head." That this earth—this blood-stained earth—should become the scene of triumph, has ever been the hope of the righteous; that here, where was the first defeat, renewed conflict, and continued struggle—here would be, and ought to be, the arena of victory. Exulting in this hope, the prophet touched the sacred harp of prophecy, and sang of "the sufferings of Christ, and of the glory that should follow," when "He would see of the travail of His soul, and be satisfied." In this hope, Israel's king prayed, "that thy way may be known upon the earth, and thy saving health among all nations." Inspired by this hope, martyrs have kissed the stake, embraced the flames, and gone triumphantly home to God; yea, the general assembly of the Church of the first-born—the whole body of the faithful upon

earth—in this hope rejoicing, have sent up their prayers continually, which, like intercessory angels surrounding the throne of the Eternal, have prayed, Oh, “let thy kingdom come.”

And now it has come. *Europe* is the Lord’s—she consecrates to God her dominion; her kings and queens are subject to Messiah, and labour to promote the best interests of their people; her people are all righteous; her philosophers, having proved all things, hold fast now that which is good; her rich men deposit their wealth in the bank of heaven; her statesmen, studying the politics of both worlds, regard also the interests of both; the poor are raised to competency, to knowledge, and to virtue, and consequent happiness. Her arts and sciences are consecrated to God; her ships of war now sail in the service of the Prince of peace—ships of commerce are floating Bethels. The songs of Jesus have succeeded to the songs of Satan, and blasphemies are turned to praise.

“The abundance of the sea is converted to God:” railroads, steamboats, and telegraphs, are all employed in promoting God’s glory, and in benefiting mankind. The Anglo-American race, and others, partake of this triumph; they have laboured for it—they rejoice in it, and say, “Lo! this is our God; we have waited for Him; we will rejoice in His salvation.”

Asia, too, is the Lord’s; here, where the conflict first began with sin and death—here the victory is gained. The lion of the tribe of Judah has prevailed; the inhabitants, so long enslaved by despotic creeds, now exercise faith in the Lord Jesus Christ—so long oppressed by systems of superstition and blood, now rejoice under the mild yoke of the Saviour; the Koran and Shaster are exchanged for the Bible—*Juggernaut* for Calvary—*Kalee* for Jesus—*Mahomet* for God. Here now is seen “China without its walls of selfishness—India without its castes—and earth without its curse.” The people are elevated, the nations are united, Jehovah is their King.

Africa throws off her load, and breaks her chains, and comes to Jesus—so long crushed and degraded, she has at length arisen; she takes her place again with the nations of the earth, with the redeemed. Ignorance, superstition, and slavery are now no more. Her warfare is past, her mourning is over, her long captivity is at an end. Jehovah has triumphed—His children are free.

No more Coomassie offers human blood,
But takes for sacrifice the Lamb of God;
And on Siberia’s long-contested ground
A living army of the cross is found.

The gospel tree, so ample and so pure,
 Bears precious fruit—its leaves the nations cure ;
 Its healing influence to Loango spreads ;
 Angola feels it, and health's blossoms sheds ;
 And where Cimbebas no fresh water brings,
 Life's fountains bubble in a thousand springs.
 Korana's shepherds now Christ's flock become,
 And Boshmens' Kraals are changed to home, sweet home.
 Good Hope has added Faith and humble Love ;
 The Cross has triumphed ! praise to God above.

America, the whole of the western world, rejoices in the light of the glorious Sun of righteousness—the islands of the sea wait for Jehovah's law—the Indian tribes obey His word, and hail Him their almighty Lord. The tomahawk and scalping knife, and other weapons of war and blood, are exchanged for the olive branch—for the war-whoop is now heard the sound of the "church-going bell," greeting the Sabbath morning. The disciple of the Pope has become the disciple of Jesus, and, laying aside all superstition, he worships the Lord his God, and Him *only* does he serve. The dispersed of the seed of Abraham, the "scattered and peeled" among the nations, have looked upon Him whom "they pierced." The winds of heaven have blown upon the valley of dry bones—they have revived—they have come forth out of their graves, and, seizing every one the banner of his tribe, have hastened to join the army of Messiah.

Hail, happy day ! Jesus the Conqueror reigns—the song of triumph resounds—*island answers to island—continent to continent—world to world ; earth, with all its voices—heaven, with all its harps, resound,* "The kingdoms of this world are become the kingdoms of our Lord and of His anointed, and He shall reign for ever and ever ; alleluia ! alleluia ! the Lord God omnipotent reigneth." "He that sat upon the throne said, Behold, I make all things new."

Even now the Spirit is moving on the face of the human chaos—*fiat after fiat goes forth, and what light breaks in on the darkness of ages ! what mighty masses of humanity are uplifting themselves in solemn majesty, like primitive mountains rising from the deep ! what more than verdant beauty clothes the moral landscape ! how gloriously dawns the Sabbath of the world ! Where is now the midnight gloom of darkness and idolatry ? the desolation and misery attendant on sin ? We look and listen, but no reign of darkness, no habitation of cruelty, no sound of anguish remains. The will of God is done on earth, as it is done in heaven ; the nations own no*

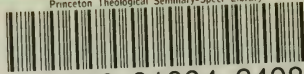
other law, and hence their aspect is that of a happy family. The Church aims at no other end, and hence all her members are invested with the garments of salvation, and with the robes of praise. The world is bathed in the light of peace, and purity, and love.

Inanimate nature itself partakes of the general joy. To the eye of the renewed man it exhibits a beauty unknown before, and to his ear it brings lessons of surpassing wisdom. The trees wave with gladness, and the floods clap their hands; the light of the moon is as the light of the sun, and the light of the sun is sevenfold. Over the scene, the morning stars sing together, and the sons of God shout for joy; while the Divine Creator Himself complacently beholds it, and proclaims it GOOD.

THE END

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